

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE DISESTABLISHED CHURCH OF IRELAND.

THE *Times* of Monday last contained an editorial article commenting with some freedom, and, perhaps, more sarcasm, upon the financial position of the disestablished Church of Ireland. Its remarks were chiefly based upon the financial reports presented to various Diocesan Synods lately held in the Sister Isle. We gather from these reports, and from the critical allusions made to them by the writer in the *Times*, that the Church of Ireland is not, on the whole, getting on so flourishingly in a material point of view as her bishops and clergy think she ought to do. The details of finance in each diocese should be brought under notice together with the special circumstances which they illustrate, or by which they are themselves illustrated, before one could venture to pronounce a decided opinion as to the probable success or failure of the disestablished Church in reference to this matter. We beg, however, by way of anticipation, to protest against taking the result—whatever it may be—as a fair test of the energy and sufficiency of the voluntary principle in sustaining and extending religious organisations.

In the first place, the bishops of the United Church of England and Ireland, before the Irish Church Bill had become law, did their best to prevent the success of simple Christian willinghood, whenever disestablishment should come. They testified to the whole world that they had far less reliance upon the liberality of the members of their Church than upon the endowments they could contrive, by a somewhat unscrupulous use of their political influence, to rescue from the hands of the State. No one is likely to forget the extent to which they dishonoured their Christian vocation and office, during the passage of the Irish Church Bill through committee in the House of Lords. Their struggle for more money, at any cost to the peace of the country; and, we may add, to the spiritual reputation of the Church, was really appalling to those who believe in the Divine energy and vitality of the Christian Church. If this had been but an isolated passage in the history of Episcopacy in this country, we should have striven to forget it. But, so far as our reading and observation extend, we are compelled to say that it was in perfect keeping with the ordinary

course of their teaching and their influences. Reasonably interpreted, the maxims, the habits, the rules, the lessons, and the economical arrangements of the Episcopal Bench, exhibit to the world some such doctrine as this—"The religion of Christ is an excellent thing when the modes of promulgating it are under the dispensation of Diocesan bishops, but is not to be trusted as adequate for providing the means of its own permanent subsistence amongst men. The zeal which it kindles is evanescent. The liberality which it creates quickly passes away. Trust them not, for they will deceive you. Have no faith in the religious life of the coming generation. Let your confidence rest in endowments. Turn every penny you can get into capital, that the Church may be guaranteed against the possible exigencies of the future. No Church edifice shall be consecrated until it is first endowed. No Christian efforts shall be sanctioned unless somebody goes bail for the financial support of it in all future time." "Money down, no credit"—these are the phrases which best describe the financial economy preached, practised, and enforced, by the English bishops.

We need hardly point out to our readers that, under such a régime of disbelief in the sufficiency of revealed truth to gather about itself the means requisite for its sustentation and reproduction, what is called "the voluntary principle" is not very likely to be productive. Enthusiasm and mistrust cannot run together before the same chariot; or, if they do, the pace of enthusiasm will inevitably be mainly regulated by that of mistrust. What Bishops spoke and taught respecting the religious liberality of Christian disciples in prospect of disestablishment, was much of it little better, some of it a few shades worse, than utter heathenism. These high officers of the Church believe in themselves, and, in one respect, they follow the example of the great Apostle, in "magnifying their office." Personally, they may care little about wealth. Individuals among them may realise in full how much "more blessed it is to give than to receive." But in regard to the Church over which they preside, they seem as if it were impossible for them to understand Paul's words, when speaking of himself he said, "as poor yet making many rich, as having nothing but possessing all things." The Bishops, as a class, have shown themselves to be timorous in respect of nothing but the Church's property. They have let her fidelity to doctrinal truth fall into suspicion. They have suffered her ancient discipline to become a thing of mere words. But whenever the financial economy of the Church has been threatened, they have always been on the alert; and, on behalf of the spiritual body whose vitality their ministrations of faith and love should have nourished, they seem to have nothing better to plead than this—

You take my house, when you do take the prop
That doth sustain my house; you take my life
When you do take the means whereby I live.

Can it be matter of astonishment that a Church, the members of which have been trained, from generation to generation, in this spirit of distrust, and whose very liberality is instantly turned into a shape which is designed to prevent reliance upon a liberal disposition, should be somewhat deaf to Episcopal exhortations when asked to take upon themselves her financial responsibilities. We are surprised that, even in their own line of thinking, the

Bishops have never been struck with the notion that they have done as much as in them lies to dry up the fountains of lay beneficence towards their Church, and to poison the springs wherein it takes its rise. The Church of Ireland has appealed to the sister Church in England for financial help, and cries out in mournful amazement at the small response made to that appeal. What could she have expected, when the Archbishop of Canterbury, cheered on by nearly the whole Bench, scrambled so indecently to take back nearly the whole surplus restored to the nation by disendowment, and openly boasted that he had got enough to prevent the Church of Ireland from dependence upon the voluntary principle? Who, after that, did she, or who did he, suppose would, with ready spontaneity, add to her resources after such a counter-demonstration as that? And now, these men are coming forward and telling us that the Church of Ireland has been well-nigh wrecked by disendowment. We have much more to say on this subject, but it is our intention to wait for more detailed information. We have uttered this protest beforehand lest the public should be beguiled into supposing that the voluntary principle is having a fair trial in Ireland, and that its insufficiency to meet the exigencies of the Church is being painfully demonstrated in that part of Her Majesty's dominions. At present, we find in the few facts before us nothing but a new illustration of the Scriptural maxim, "As a man soweth, so also shall he reap."

THE TESTIMONY OF FRANCE.

INTERNATIONAL civilities between churches seem to be the order of the day. "Birds of a feather flock together"; and as Anglicans rejoice in the alliance of Old Catholics, or, failing these, of Syrian bishops, it is not unnatural that the "Protestantism of the Protestant religion" should welcome the presence of M. de Pressensé at the meetings of the Congregational Union. The title by which he was introduced is a trifling, but not altogether insignificant, matter. "M. le Pasteur" seems at any rate to have more actual meaning than the "Reverend Mr." Opinions will differ, and we are far from attaching much importance to the point; but still it does seem as though the awful title Reverend had rather a smack of priestism, especially when compared with the simplicity of "M. le Pasteur." The latter title simply describes the office, which is a matter of fact; the former affects to describe the personal character, which is very much a matter of speculation. But perhaps the English title, so indiscriminately applied to a "Stiggins" or a "Rufus Lyon," has in it, like many another English form, more of history than the French synonym. For we suppose that the adoption and the concession of the unmeaning epithet prefixed to the names of Nonconformist as well as Conformist ministers is one, however slight, among the results of the struggle for religious equality which has been a much more vital element in the constitution of England than in that of France.

The speech of M. de Pressensé at Nottingham afforded more than one mournful illustration of this last remark. For he showed with sad eloquence that the extinction of religious independence in seas of blood, and the carrying out of the Establishment theory to its logical issue, had made religion in France a by-word for subserviency to tyranny; while, on the other hand, the first step in the adoption of a Liberal political creed was the abandonment of religious faith. The melancholy of such a view suggests some reflections on the modern religious history of France, such as may not be without their

bearing on some of the arguments that are used in the ecclesiastical controversies of our own land. It is impossible to avoid casting a backward glance over the last three centuries during which the religious development of the two neighbouring nations has presented points of interesting similarity and impressive divergence. It is most true, as M. de Pressensé in effect remarked, that the condition of things existing at present in France is not to be accounted for merely by peculiarities of race. Mr. Sumner, we are told, in a recent interview with a French statesman of eminence, while expressing his earnest hope for the victory of Republicanism, intimated his opinion that the great want of France is a more earnestly religious spirit. We are not at all disposed to differ from the opinion thus expressed; but we can have no sympathy with those who hold that the secularism which leavens the modern life of France arises from any inherent spiritual incapacity. We shall not venture to decide how far the Latin nations may always demand outward forms of religion different from those which attract their Teutonic brethren. But to impute to the French people any national lack of susceptibility to the charm of Gospel truth, would be to contradict the patent facts of their history. As M. de Pressensé truly said, the Protestant Evangelical movement of the sixteenth century, and the feebler following wave of the seventeenth, are quite sufficient to suggest that had the spiritual life been left to the guidance of its own inspirations, Ultramontanism would have had at the present day a far nobler foe in France than Red Republican atheism. But the spiritual life was not left to the guidance of its own inspirations. On the contrary, the State-Church theory has been worked out in France with a determination and a logical consistency which have produced the effects that are reaped by the existing generation.

Establishmentarians are loud in their claims to catholicity; but they equally insist that the unit of ecclesiastical organisation is not the congregation, nor the town, nor even that blessed invention, the parish, nor yet the diocese, nor the province—but the nation. The office of the Church in their view would seem to be, not so much the salvation of the individual, as the expression of the national life in its religious aspect. Hence the exponents of the theory exult in every instance which they can gather from early English history, of a natural impatience on the part of royalty under the arrogant domination of the Pope. Now it may fairly be held, that no nation in times before the Reformation so nearly embodied this theory of a national religion as did the kingdom of France. What was called the Pragmatic Sanction, adopted by an assembly of divines under Charles VII., was a declaration of Gallican independence as complete as was at all consistent with the maintenance of Catholicity. Notwithstanding various disputes with the Pope, the canons of that Pragmatic Sanction continued substantially in force until the *débacle* that swept away both Church and religion in 1789. Nor was this State supremacy in matters of religion allowed to be a dead letter. Francis I., who under the influence of golden promises from the Pope, submitted to an abrogation of the Pragmatic Sanction—which however the next century saw substantially restored—spared no cruelty to suppress the rising Protestant movement. The massacre of St. Bartholomew in 1572, the publication of the Edict of Nantes twenty-six years afterwards, and its revocation in 1685, are well-known landmarks of French religious history. It is too common to regard them as evidence merely of the success or failure of Papal intrigue. In reality however they indicate rather the State policy of the times and the ideas which prevailed as to the best means for preserving the identity of the Church and the nation. In France as in England the governing powers dreaded any corporate embodiment of spiritual energies which might possibly be turned to political purposes. But in France neither constitutional forms, nor the traditions which had produced them, were so favourable as in England to the struggle for religious freedom. English Governments persecuted; but did not persecute enough for success. And they committed what in the interests of their policy was the irretrievable blunder of allowing the scattered remnants of these churches which survived persecution to live neglected, and to form their organisations apart from any too formal recognition by the State. On the other hand French Governments did their persecution by wholesale. The savagery of St. Bartholomew's Eve, and the stolid brutality which in 1685 drove out of the land the best blood of France, reduced the Protestant Churches to such weakness that they were easily dealt with by the State. And the habit of centralisation which long centuries had esta-

blished prepared the way for that Government manipulation of both the Romanist and Protestant religions, which has existed since the Revolution. The First Napoleon saw too clearly how admirably the organised identity of Church and State may be adapted to the purposes of tyranny. He was not content, as the supporters of the Establishment in England have been, to leave any portion of the actual religious life of the nation outside of the State organisation. And therefore he came as near as he could to the modern theory of "comprehension," by granting State endowments to Protestants as well as Catholics. Nothing in this world is absolutely perfect; but we should have to go far before we could find Mr. Walter's theory about the relation of Church and State so logically carried out as it is in France. And the result was described by M. de Pressensé in his speech at the Congregational Union. The dominant religion is becoming more and more hostile to liberty; and liberalism is becoming more and more irreligious.

The lesson is too plain to be denied. Different estimates may be formed of the importance of this or the other particular incident in the history. But the fact that in France religion has been persistently treated as the proper subject for State-patronage and control; or in other words as an aspect of national life which demands an authoritative expression, is too patent to be denied. Accordingly, the freedom which is the vital air of evangelical vigour, has always been refused. The more powerful religion has been made a mere engine of State-craft; the less powerful has pined away in its gilded chains. And great as is our confidence in the unfailing power of unfettered Christianity, we fear that it will cost the Free Churches of the future a long and weary struggle to repair the deadly injury that has been done by centuries of State religion. Let any one look across the Atlantic; let him mark the innumerable churches, the crowded congregations, the healthy influence of the pulpit, the streams of wealth freely poured out for the service of the Church; and let him judge by the teachings of fact which is the true relation of Church and State;—that which leaves each absolutely to its own methods, as in America; or that which makes them both departments of Government, as in France.

ECCELESIASTICAL NOTES.

THERE was an association called the "Church Reform Union" established a few years ago for the promotion of Church Reform. The council of this association has now been considering the present aspects of ecclesiastical questions, and, with just that sort of extra short-sighted judgment which always characterises the clergy in their opinions on ecclesiastical matters, has come to the conclusion that the Church is "safer than it was supposed to be." Nothing that has ever been proposed in the way of disestablishing the Church has, in the opinion of this association, any chance of "speedy success." Indeed, they have found out a remarkable fact, viz., that "the Church of England has been ascertained to be extremely powerful." It being so powerful (as recently ascertained), why, of course, it would be "an infatuation for statesmen deliberately to create such an *imperium in imperio* as a self-governing Church of England would become"—in other words, Disestablish the Church, and you will have the Episcopalians conspiring against the State. Now, this "State" is a monarchy, and we want to know why a Free Episcopalian Church should be dangerous to the monarchy? We have heard this sort of language before, but have paid no attention to it. It now comes from a public association as a threat. What are we to think of it? Does it mean that Episcopalians if disestablished and disendowed—the bishops and clergy, that is to say—are, or will be, prepared to conspire against the State? Does it mean that their loyalty is dependent solely and only on their continuing to receive their public endowments? Does it mean that if they should be made ecclesiastically free they will become politically rebellious? Past English history informs us that the Episcopalians have always held the interests of Episcopalianism above the interests of the State or even of humanity itself. Is this the creed still? We had hoped it had been modified, even though by a trifle.

Bishop Magee is an ardent bishop, and an ardent bishop is a very rare kind of bishop indeed. Usually the mere possession of the Episcopal staff has been found to paralyse ordinary Christian feeling, and to shut its possessor up to mere Episcopal officialism. The time for

this, however, has gone by, and, urged on by the lay press, even bishops are now obliged to speak of ecclesiastical abuses. They say what has been thought and said by everybody else for nearly a generation past; but it is something for the words of truth to reach a bishop's ears, and more especially to find expression in his tongue, at the end even of a generation. Thus, Bishop Magee is enlarging on cathedral reform, just as though it was a new thing, and had not been discussed and settled in the public journals thirty and more years ago. But the bishop has really just seen facts as they are. Of course, however, he would not have reform "pressed violently from without," but he would like facilities to be given for "reform from within"—as though such facilities had not existed from the time of the very foundation of these cathedrals, of which fact Bishop Magee ought to be as cognisant as we are.

On the whole, we have been surprised to read a paper just published by the Council of the Prayer-book Revision Society on the late Bennett judgment. First, we should have thought that the statement which has been printed might, if it was intended to influence public opinion, have been published a good many weeks ago, and secondly, we should have thought that, if this society has nothing more to say than it now says it might better have kept silence—supposing its members to be members of the Established Church. We cannot go through all its late and lengthened report, but we find in it a declaration that "as long as the Prayer-book remains as it is, so long will there be sacerdotalism in the Church of England." Well, most people discovered this a rather long time ago, but still we are surprised at any Churchman's discovering it. The "statement" goes on to remark on the grave danger to which the Church of England is exposed "by a decision which virtually deprives it henceforth of its distinctive Protestant character." But other people who had studied the formularies of the Church had long ago come to the conclusion that it had no distinctive Protestant character; in fact, that it was neither genuine Protestant nor genuine Romanist, but simply bastard. The Revisionists, however, do not give up hope. They pray for a revision of the Prayer-book, hoping that the Church may yet be "saved from destruction." They think that revision can no longer be safely delayed, but what if it be delayed? This is to be the issue:—

If, when men's minds have had time to estimate their position fairly, all means shall then have been employed in vain to remove the sources of error and danger, the Council do not see how either disruption, or secession, or *disestablishment* can be avoided.

"Disestablishment," again! Will nothing but this ghost, goblin, bugbear suffice to reform the Church? Is the last fright to make men do their duty always to be "disestablishment"?

A great and very needful reform in Nonconformist organisations was initiated at the last meeting of the Baptist Union. For the first time, we believe, in Nonconformist history a layman was elected by the Union to take the chair at its next meeting. Dr. Underhill was chosen as the future chairman. Some years ago, in these columns, we asked why ministers who might be inefficient should be selected to occupy such a post in preference to efficient laymen, and we are glad to see the Baptist Union now breaking through the old and bad rule. How long will it take the Congregational Union to follow suit?

LIBERATION MEETING AT BINGLEY.

We have received the following telegram dated Bingley, Tuesday:—A densely crowded meeting in support of Mr. Miall's motion has been held to-night. Mr. Carvell Williams reviewed the proceedings of the Church Congress. Mr. Illingworth, M.P., and Mr. Titus Salt also spoke. Mr. Heaton, a High-Churchman, denounced Church and State connection as immoral and injurious; and said many other High-Churchmen held the same view. An amendment was moved, but feebly supported.

M. Ernest Renan's next book will be on the Apocalypse of St. John.

VERY TRUE.—The subtlest devil men with much culture and narrow sympathies have to fight is intellectual contempt.—*Spectator*.

MUNICIPAL ELECTIONS AT BIRMINGHAM.—A contest has just taken place, under the ballot, in St. Mary's Ward, Birmingham, for a seat in the Town Council. The candidates were Mr. F. Schnadhorst, Secretary of the Central Nonconformist Committee, and Mr. W. Stubbs. The proceedings were perfectly quiet. Mr. Schnadhorst was returned by a majority of 87 (553 to 466). There will be another election in a fortnight, when the general municipal contests take place.

OUR STATISTICAL SUPPLEMENT.

We must add here a few words by way of postscript to the Supplement of this week containing the number of places of worship and their accommodation in the fourteen largest cities and boroughs of England. As briefly intimated there, we have received corrections of figures from one or two of our correspondents which it is impossible to make in the proper place. The plan of comparing the returns of 1872 with those of 1851, and the preparation of elaborate summary tables, has necessitated the expenditure of much time and labour. To introduce alterations would require their entire reconstruction and the postponement of the publication of the Supplement. All, therefore, that we can do is to indicate in a separate article some of the suggested emendations.

As regards Liverpool, we have stated that the returns, owing to difficulties in securing a suitable enumerator, were obtained under great pressure. It will be seen that, under the head, "Wesleyan Methodists," there is a decrease of places of worship, but an increase of accommodation (2,786). Probably if "mission rooms" had been included (as they were, we think, in 1851) the number of Wesleyan places of worship in Liverpool would not have shown an apparent decline in 1872.

With respect to the returns for Manchester and Salford, we were placed in even greater difficulties, for the same reason as at Liverpool. The returns were only obtained in time by great promptitude and at a considerable expense. An esteemed correspondent in Manchester, who, but for severe illness, would have materially helped us, says that the comparison between 1851 and 1872, as it stands, is calculated to produce "a most erroneous impression" relative to the Congregationalists. He supposes that the census of 1851 must have included some chapels beyond the municipal boundary, and states that since that year there had been built in Manchester seventeen places of worship with 13,260 sittings, and three rooms for public worship with 480 sittings. There are besides four more Congregational chapels with 2,930 sittings, which may or not be within the borough boundaries. If, however, these be added, we shall have 24 Congregational places of worship in Manchester with 16,670 sittings. Another correspondent sends us some information relative to the Manchester City Mission, which could not be obtained in time for our return. This excellent organisation employs eighty agents. During the last four weeks there has been an average of 266 religious meetings weekly, the aggregate attendance at which has been 9,822. These are held in cottages, schoolrooms, workshops, and the open-air, and the majority of the attendants are persons who go to no other places of worship.

With regard to Hull, our correspondent says that there were but 5 (instead of 8) Congregational chapels in 1851, with 5,350 sittings. At that time there were some congregations so called, which have either become extinct or been absorbed into others. The sittings for 1872 should be 750 more than is stated; so that the Congregationalists in that town show a real increase of 2 chapels and 1,170 sittings since 1851. Allowing 200 for an over-estimate of the Wesleyan sittings, and other Methodists 300 more, the total accommodation in Hull is somewhat in excess of that given in our Supplement—say 50,470 instead of 49,620.

Our Newcastle correspondent thinks there were, in 1851, 5, instead of 7, Baptist chapels. One has been built since that date.

We must also point out an error in the introductory remarks, under the head, "Relative Proportion of the Denominations," which occurs in a portion of the impression of our Supplement. For Wesleyan increase read "26.9" instead of "36.9."

These changes do not substantially affect the general conclusions drawn from the information in our Supplement, though they are of some local interest, and are indirect testimony to the anxiety of our correspondents to secure perfect accuracy in the details. Should occasion arise for bringing out the statistics in a more permanent form, they will be embodied in the tables, as well as any other authentic alterations that may be needed.

It is denied that the Rev. Capel Molyneux intends to join the Free Church of England.

The Rev. John Purchas, M.A., of Brighton, the well-known Ritualistic clergyman, died on Friday afternoon of congestion of the lungs. He was forty-five years of age.

THE IRISH CHURCH.—It is stated that the movement in aid of the Irish Church, initiated by the Archbishop of Canterbury, has resulted in the col-

lection of 43,000*l.*; which will be partially applied to the Episcopal Endowment Fund, and partly to the fund for the assistance of poor parishes.

THE NEW ROMAN CATHOLIC BISHOP OF SALFORD.—The *Manchester Guardian* understands that Dr. Vaughan (the editor of the *Tablet*) petitioned the Pope to be released from the responsibility of the bishopric of Salford; but his holiness has not seen fit to accede to the petition. The consecration of the new prelate is appointed to take place on Monday next.

THE LOURDES "MIRACLES."—Mr. Archer M. Shee, a Roman Catholic, declares in the *Times* his "utter disbelief" of the alleged apparition and miracles of Lourdes and Salette. He further avows that he has read the report of recent proceedings at Lourdes with feelings of "mournful disgust." He makes other statements conflicting with "infallibility."

A PUGILISTIC CLERGYMAN.—The curate of Chacombe, in the diocese of Peterborough—the Rev. Peter Robson—varied the service a few Sundays ago by challenging an agricultural labourer to fight. After a good deal of provocation the latter accepted, and several rounds were executed in the presence of the congregation, who could not get into church. The curate has been reported by the bench to his bishop.

ANOTHER WARNING TO THE ESTABLISHMENT.—We do not depend on this or that man, or even on this or that House of Commons, but the day may not be far distant when a Minister will announce, "amid general cheering," that our "ancient form of worship," as it has been recently called, is henceforth to stand on its intrinsic merits, like other forms of greater or less antiquity.—*Times of Monday.*

CHURCH AND STATE IN PRUSSIA.—The memorial of the Roman Catholic Bishops at Fulda has not, it appears, alarmed the Government of Berlin. The *Provincial Correspondence* of yesterday says that now, after the bishops have arbitrarily attempted to define the limits of ecclesiastical affairs, and to extend those limits according to their own pleasure, it has become the imperative duty of the Government, by concise and inviolable laws, to regulate the limits of matters which do not solely appertain to the Church, but which are connected with civil life and the State.

THE PAPAL HIERARCHY AND EDUCATION.—It is rumoured in Dublin that Cardinal Cullen and the Roman Catholic bishops will meet on His Eminence's return from Rome, and that this meeting will be followed by a manifesto making very remarkable proposals as to the education and other public questions, modifying somewhat the position previously taken up by the Irish prelates, but not abandoning their principles of opposition to the "godless colleges" to any extent. It is also a rumour that one object of the Cardinal's visit to Rome was to offer the Pope an Irish asylum if he should elect to quit Rome.

FATHER O'KEEFFE AND BISHOP MORAN.—A Dublin telegram in the *Times* states that on Sunday "the Rev. Mr. O'Keeffe, of Callan, referred to observations made by the Rev. Mr. Moran, his bishop, during the week, and denounced the bishop as a slanderer. He quoted the eighth canon of the Fourth Council of Lateran, held in 1215, which enacts that ecclesiastics were not to be accused on light grounds, but ought to be present when they are informed against to know their accusers and be permitted to reply. The congregations were as large as ever, though great exertions had been made to induce persons to withdraw. The Friary Chapel, where the rival parish priests are installed, was also crowded, and the town is full of police. Dr. Moran did not attend, and the expected ceremony of excommunicating the Rev. Mr. O'Keeffe did not come off."

A NEW ROMAN CATHOLIC MOVEMENT.—The prospectus is published in the *Dublin Freeman's Journal*, "officially," of the "Catholic Union of Ireland," established to defend the Pontiff and Roman Catholic interests, the liberty of the clergy and religious orders. The organisation is justified by a number of considerations, the "robbery" of the Pope, the driving of the monks and Jesuits from their retreats, and the desecration of temples. The Catholic Unions, it is said, must combine to effect a restoration of Church property. The Catholic Union of Ireland consists of members and associates of both sexes, and of every profession and rank. The *ex-officio* members are to be the bishops of the Church and Catholic peers and members of Parliament. The council is to be formed of thirty elected members, five being a quorum, and these are to "watch all legislation affecting Catholic interests." The council may appoint committees, and the meetings shall be each week. The names of no individual promoters are given.

THE PRIMATE ON CLERICAL DUTIES.—The Archbishop of Canterbury resumed his visitation on Thursday, and delivered a further portion of his charge at the parish church of Sevenoaks. The topics he dealt with were the parochial work of the Church, and the mission of the Church to preach the Gospel to the heathen. In reference to the former, he said each minister should see that the arrangements and services of his church were such as effectually to meet the necessities of his parish. A good sermon was essential. He enjoined the making of renewed missionary efforts in suburban districts. No clergyman, he remarked, was rightly fulfilling his duty who did not endeavour to have some institution in his parish whereby working men might find that their growing intelligence need not

separate them from the influence of the Church; and unless the clergy made distinct and positive efforts to meet the evil of intemperance, they would be neglecting an evil which was eating out the very heart of society.

THE LIBERATION SOCIETY.—As the Liberal candidates for the borough of Richmond show no disposition to deal with ecclesiastical questions, the subject of disestablishment is to be brought before the electors by means of a lecture by Mr. Gordon, of Darlington, who is to address an audience in the Town Hall to-night. This week Mr. Carvell Williams is to speak at public meetings at Bingley, Keighley, Idle, and Farsley—places in which branches have lately been formed by the Bradford committee. To-night Dr. Mellor is to lecture at Leeds on "Disestablishment—what good will it do?" To-morrow night a deputation is to attend a meeting of the Cross-street, Islington, Young Men's Society, in support of Mr. Miall's motion. A great meeting is to be held at Liverpool on Nov. 18, and on the following night both the Manchester and Ashton branches will hold their annual meetings. Meetings at Sheffield, Hanley, and other large towns are also being arranged for, and special action in Scotland and Wales is, we understand, contemplated.

MR. OSBORNE MORGAN, M.P., ON ECCLESIASTICAL MATTERS.—Mr. Morgan, in addressing his constituents at Ruabon a few days ago, complained of the dirty trick played by the Tories with his Burials Bill; but from what he had heard from Mr. Gladstone he entertained strong hopes that the Government would take up the matter next session. He spoke of the 25th clause of the Education Act as a monstrous injustice, and said he believed with reference to disestablishment that the solution of the question was nearer at hand than some people thought, and he would tell them from whence it would come—not from Mr. Miall or Mr. Leathar, but from the Church itself. It was spiritual activity within the Establishment that it had to dread. Every Church Congress was a nail in its coffin. They had heard that there was a Conservative reaction in Wales, but this was not the truth. In political matters Wales was the vanguard of England. There was more sound, honest, genuine political life in the mountain valleys of Wales than in any of the richest agricultural districts of England.

CANON LIDDON ON THE ATHANASIAN CREED.—The Rev. Canon Liddon occupied the University pulpit at St. Mary's, Oxford, yesterday morning, and preached to an unusually large congregation from John iii. 36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." The purport of the reverend gentleman's sermon was "The Creed and the Life of Christians." Referring to the discussion on the Athanasian Creed, he remarked that it was a painful controversy, which it would be better in that place to pass over in silence if it were not that too much was at stake to warrant a course from which he only departed with sincere reluctance. He contended that the very case of disuse or mutilation of the Athanasian Creed involved a theological revolution. Entering into a history of the Reformation so far as the creed was concerned, he said the mere question of use or disuse or mutilation of a creed was not a mere question of literary, professional, or antiquarian feeling. Theologians might say the creed was still retained for use, or among the Thirty-nine Articles, and others might say it was discarded, because it was imagined to be at least partly untrue—untrue enough to be unfitted for general use, although not sufficiently untrue to be unfitted for clerical subscription. This would be a great evil for faith, and he denounced those who were in favour of mutilating or doing away with the Athanasian Creed. The sermon took more than an hour in delivery to a more than generally attentive university congregation.

DEATH OF MERLE D'AUBIGNE.—M. Jean Henri Merle D'Aubigné, the celebrated historian of the Reformation, and the Principal of the Theological Free School, has died at Geneva suddenly, aged seventy-eight. He received the communion on Sunday at the Polissier Church, and presided in the evening at family worship as usual. He was found dead at eight o'clock on Tuesday morning, and had probably been dead some hours, as the body was quite cold. M. D'Aubigné, D.D. (says "Men of the Time"), was born at Geneva in 1794. He was the third son of Louis Merle, a merchant of that city, and a descendant of Aimé Merle and Elizabeth, daughter of G. D'Aubigné, a distinguished French nobleman, of the Protestant faith, and a general under Henry IV. After completing his education in the university of his native city, M. D'Aubigné went to Berlin, where he attended Neander's lectures on "Church History." For several years he was pastor of a French church in Hamburg, and for a long period occupied a similar position in Brussels, where he was the favourite Court preacher of the late King of Holland, who resided much of his time in that city, from 1815 to 1830. In the summer of 1830, M. D'Aubigné returned to Geneva, where, upon the founding of the new theological school by the Evangelical Society, he was appointed professor of church history, a post which he has since held. His first publication consisted of a volume of sermons printed at Hamburg. He next entered upon his great work, the "History of the Reformation of the Sixteenth Century." This work has had an immense circulation, especially in Great Britain

and the United States. M. Merle D'Aubigné was also the author of a "Life of Cromwell," and of "Germany, Scotland, and England," besides many sermons and addresses. He paid frequent visits to this country, and in 1856 received the freedom of the city of Edinburgh. In 1858 he married a lady in Dublin.

RELIGION IN WALES.—The following is an extract from a letter signed "Canonbury," which appears in the last number of the *Christian Union*, of New York (Mr. Ward Beecher's paper):—"I seem very far removed from everything political, ecclesiastical, and social. I felt it very difficult last night as I watched the sun setting from the top of Snowdon to believe either in Cheapside or in Broadway. The vast sea of mountain-tops gave no indication of dwellers in their valleys; it seemed a 'world without souls'; great cities seemed impossible, the most grateful of all imaginations just now to a jaded Londoner. And yet, in the little village of Llanberis, at the foot of Snowdon, there is enough to remind one of things ecclesiastical. It is wonderful how six or eight hours can entirely reverse an ordinary ecclesiastical condition. Here are six Nonconformist churches built within the last dozen years, all full, not of Welsh people, and of the Welsh language, but of Welsh song and fervour, which is something *sui generis*. The Episcopal Church is in a small minority in Wales as in New England. No chapter in ecclesiastical history records a more complete or disastrous failure than it marks. For the last 230 years, almost all of vital religion that there has been in Wales, has been in its Nonconformists; simony, pluralism, nepotism, ignorance of the vernacular, and utter spiritual indifference have been exhibited here as, perhaps, nowhere else upon the face of the earth. It was left for the great Nonconformist preachers, Howell Harris, the father of Welsh Methodism, Daniel Rowland, and others, to awaken the religious sense of the Welsh people. Calvinistic Methodism, the form taken by the followers of Whitefield and Lady Huntingdon, is the predominant church in Wales. A more instructive and romantic history than that of the Nonconformists of Wales it would be difficult to imagine. There are ample materials for it, which I trust will ere long be gathered into a worthy narrative, and given to the world. Meanwhile one has only to go into a Welsh chapel and hear the plaintive fervour of the hymns and prayers, and the strongly adjusted combination of strong Calvinistic theology with poetic religious sentiment and passionate appeals, expressed in a cadence which is a kind of rhythmical chant, from the lips of a peasant ministry, always thoughtful, often learned, and yet of and among the people, to understand what a power Nonconformity is. Even to an Englishman to whom Welsh is an unknown tongue, there is a powerful contagion of spiritual feeling in it. 'Do go hear our Welsh service,' said my landlady to me yesterday, 'You will not understand it; but oh, it is beautiful!' Our guide up Snowdon occupied half the time of our walk in discussing predestination and adult baptism. Strike up a hymn, and the men will all reverently uncover, if they cannot join. Their Nonconformist preachers have, somehow or other, imbued the population with a reverent and sympathetic feeling for religion, such as Mr. Beecher describes as formerly characteristic of New England, and I have seen nowhere else, unless in some parts of the Scottish Highlands."

Religious and Denominational News.

THE CONGREGATIONAL UNION AT NOTTINGHAM.

(From our own Correspondent.)

I could not in my last despatch give any account of the sectional meeting which dealt with the important practical question, "Vacant churches and our present method of providing them with pastors," which drew a very large audience. The subject was introduced by the Rev. W. Braden, of the Weighhouse Chapel. His paper commenced with the suggestive statement that the restlessness of the age has infected the churches; one of the results of which was frequent changes in pastorate. These he appeared to attribute to the congregations, rather than to the ministers; the former not treating the latter with sufficient consideration or reasonableness. Next, he frankly admitted the evil too often found to exist in the mode of choosing ministers; especially denouncing—as I believe all wise Nonconformists do—"that cruel and wicked practice known as competition." Mr. Braden confessed that he found it easier to describe what existed than to suggest remedies. Speaking generally, he recommended "common sense, common honesty, and an increased spiritual sensitiveness," and gave illustrations of his meaning. The chief difficulty, however, was to bring vacant churches and eligible pastors together; and one of his suggestions was, the establishment of what might be termed a registration office, kept by some one in whom the body would have confidence. The other embodied the same idea; the registration being in the hands of a central council, chosen either by the Congregational Union, or the county associations. This last in-

cluded the idea of advice as well as registration. Of course, Mr. Braden anticipated objections to such schemes, on the ground that they curtailed freedom; but more of associate life was wanted, and the whole matter was one of confidence.

Of the gentlemen who followed, the majority opposed the proposed schemes; Mr. Statham, in particular, objected to a board of registration with its lists of disengaged pastors, "posted up and talked about all over the county." He wished there were two or three bishops to whom young ministers in each county could look for help; while the Rev. J. G. Rogers neither thought that a modified episcopacy was called for, nor that the evils were so great as they were described to be. One speaker thought that Mr. B.'s proposal was, after all, only doing systematically and openly what was done *sub rosa*. As might be expected, there was a great difference of opinion on some of the points raised; on the whole, though the discussion will effect some good, I think the general impression was that the subject had not been dealt with with thoroughness, and that the practical result would be inconsiderable.

This year there was, I think for the first time, an evening session of the Union; but, practically, it was a devotional service, and one of a very solemn and edifying character. Castle-gate Chapel was crowded, upstairs and down. "A new baptism of the Holy Spirit the special want of the age," was the subject of a paper read by the Rev. W. Crosby, of Derby, and its fervour and elevation of tone influenced all the subsequent proceedings. After it had been read, there was singing and prayer, the latter offered by Mr. Binney, of whom I may say that he led the devotions of the large assembly with a devoutness and a tenderness of spirit which will not be forgotten by any who were present. Addresses by the Rev. T. G. Horton and Mr. Dale, both appropriately following Mr. Crosby's paper, were then delivered; and though Mr. Dale differed in some respects from Mr. Horton, the addresses were of anything but a controversial character, and were delivered in a strain which indicated that the speakers felt that the occasion was not one for oratorical display. And the chairman's suggestion that the effect produced should not be diminished by lengthening the proceedings quite accorded with the spirit of the assembly. He, however, himself did two things which were in harmony with the topic and the time—reading the telegraphic reply of the English United Presbyterian Synod to the greeting sent by the Union in the morning, and also adverting in affecting terms to the death, after a few hours' illness, of the late Dr. J. Wardlaw, of whom he spoke in eulogistic terms.

The second day's proceedings opened with a statement respecting the Protestant Union, which is, in fact, an insurance society for ministers and their wives. This was followed by a resolution urging collections for British missions, and was specially spoken to by the Rev. W. A. Fielden for the colonies, the Rev. J. H. Wilson for home missions, and the Rev. W. Tarbotton for Ireland. The two points of the discussion, so far as there was any, were the alleged increase of Romanism and the small number of congregations which make collections for these missions. Mr. Sinclair made a good hit by saying that, as the railway companies had put third-class carriages on all their trains, and found it pay, conductors of religious institutions must act on the same principle, and they would find it pay too.

A short time was next occupied by a motion expressing great satisfaction at the happy termination of the dispute with America; and in proposing the resolution Mr. GREEN, of Ashton, with characteristic humour, expressed pleasure at finding that Chief Justice Cockburn agreed with him, and spoke of great ironclads built to send other ships to the bottom, but which went there first, by way of example!

The education of the young stood next on the programme, and that produced one of the most interesting and practically important discussions of the week. It was introduced in two forms, the first topic being "The education of the young in religion regarded as a pastoral question." The paper was by the Rev. J. A. MACFADYEN, of Manchester, and as an illustration of the possibility of treating a grave subject with vivacity, and yet in a strictly practical spirit, could not be surpassed. He described methods of instructing children adopted by himself and other ministers; vindicated the use of catechisms; expressed the belief that many of the religious evils now complained of were the result of our having departed from the practices of our forefathers, and urged that churches should spend more money on, and make much more of, the religious culture of the young. Fortunately for the Rev. J. C. Gray, of Halifax, some speeches were delivered before he was called upon to read his paper on "The education of the young in religion as a Sunday-school question," for though it was solid and to the purpose, it had none of the liveliness of the first paper. He, too, advocated a return to catechetical instruction, but chiefly confuted the notion that fewer Sunday-school teachers, but better, would be an improvement on the present system. His closing suggestion was that a Congregational Board of Sunday-school Education should be established.

There was no lack of speaking—and good, because practical, as well as interesting speaking—on these

two papers; the speakers being the Rev. R. Allott, head-master of the Bishop's Stortford School; Rev. H. Robjohns, Mr. Hartley, Dr. Brown, Mr. Heath, Rev. T. G. Horton, Mr. Pidduck, Mr. Briggs, and some others. All of them spoke, not as theorists, but as men who well knew from experience what they were talking about; and some of their suggestions will, it is hoped, be stored up in the memories of the listeners. Mr. Mander, of Wolverhampton, did not take part in the discussion, but the references made to his letters on the relation of children to the Christian Church showed that they have attracted attention and set many good people thinking on the subject.

Sectional meetings closely following dinner, and that following a morning's sitting, test both the zeal and the strength of the members of the Union; and so those of the second day were not quite so well attended as those of the first. Probably—in fact, no doubt—some of the Unionists had gone to inspect Messrs. Morley's factory; others the parish church—courteously opened by the vicar; and I know that a great many middle-aged and even old men helped to make up the crowd which filled Castlegate Chapel at the children's service, at which a sermon was preached by the Rev. J. Curwen.

One sectional meeting was devoted to "Church Finance," which was introduced by Mr. Carvell Williams. He aimed a sly thrust at some of the advocates of the weekly offering, and the denunciations of appropriated sittings at the sectional meeting of the day before, by saying that while they held the opinions with an absoluteness which was quite enviable, he felt that he needed more knowledge on the subject. And the object of his paper was to suggest that the whole question of Church finance should be systematically discussed, by those who were most interested in, and had special knowledge of the subject. For that purpose, he proposed the calling of a conference of laymen. He also strongly insisted on the desirableness of a movement for meeting ministerial stipends. Mr. Hartley and Mr. Pratt proposed a motion embodying the idea of a proposed conference in regard to which there was entire unanimity. There was also agreement in the fact, that better modes of raising money for religious purposes were absolutely needed; the Chairman—Mr. Sinclair—insisting that, while it was desirable that more of Church life should be brought in to the world, it was also necessary that some of the business habits of the world should be brought into the Church.

While this discussion was going on, "The attitude of the Church towards the temperance movement" was being considered elsewhere. The Rev. J. Calvert, of Attercliffe, was the writer of the paper, which, I hear, was excellently written, and written, too, in a reasonable spirit.

The day was wound up with a public meeting in the Mechanics' Hall, and it was both large and effective. Three addresses were given—by the Rev. S. Pearson, of Liverpool, the Rev. J. P. Gledstone, of Hornsey, and the Rev. J. G. Rogers. It was curious to see how disestablishment kept cropping up throughout the evening. In fact, it formed the burden of two out of the three addresses; the first being on the probable effects of disestablishment, and the last on the Bennett decision. Moreover, Mr. Gledstone, in dealing with the probable results of a revival of religion, included among them disestablishment, and expressed his thorough belief in the necessity for the work of the Liberation Society. Mr. Rogers, who dealt with the Bennett case, spoke with great point and power, notwithstanding that he spoke at short notice. I should add that, on this same evening, the temperance people had what may be termed a second innings, in the form of a sermon on temperance to working men, by the Rev. G. M. Murphy.

Commonly the last day's sitting has a tendency to be comparatively flat and ill attended, but the expected presence of Dr. de Pressensé from France kept some of the delegates in the town, and drew a good attendance of both visitors and inhabitants. First of all, the Rev. G. Jarvis, the Irish delegate, gave an account of the Irish missions; the Rev. J. Currie, of St. Andrew's, speaking as the delegate from the Scotch Congregational Union. "M. le Pasteur E. de Pressensé, D.D., member of the National Assembly of France," was then introduced to speak on "The state of religion in France," but he spoke on French politics as well. It was a highly interesting address, delivered in French, and translated by the Rev. R. Ashton, late of Weymouth. I believe the Doctor speaks English, but he preferred the greater freedom given him by speech in his native tongue. I may add that, whereas Mr. Gledstone thought that a revival of religion would bring about separation of Church and State in this country, Dr. Pressensé said that it would not be brought about in France till such a revival had taken place.

Addresses were afterwards delivered by the Rev. J. R. McDougall, who spoke as to the state of religion in Italy, and the Rev. R. W. M'All, whose subject was a mission among the workmen of Paris. The Rev. J. Paton also spoke on the religious state of Europe; and so the Union, which gave its first sitting to the subject of religion at home, devoted most of its last sitting to the religious condition of our continental neighbours.

The closing proceedings were of the usual kind; but none the less hearty for being usual. The Nottingham friends were warmly thanked for their hospitality, as was also the chairman for his services; and it having been determined to meet at Ipswich next October, the session was brought to a

close. But not all the services and meetings. For, as the vicar invited the Union to visit his church, so some of the members invited him to preach to them, and as he could not do it in Castle-gate, he preached to them at St. Mary's. There was an evangelistic service at Albion Chapel, and a large gathering at the conversazione in the Mechanics' Hall, where there was much to gratify the eye as well as the ear. Finally, there was a working-men's meeting on Friday night, presided over by Mr. Reed, M.P., and addressed by Mr. Henry Lee, the Rev. T. Green, Mr. G. Potter, and the Rev. L. Bevan. It was well attended, and would have been crowded had not the night been dreadfully wet.

Impressions on such occasions as these vary with individual minds. My own is, that, though there was less of oratorical power and less of controversial excitement at these meetings than at those of recent years, they were in a high degree interesting and practically useful, being calculated to make a deep impression and lead to most useful results.

On Wednesday the delegates reassembled at half past nine o'clock in the Castle Gate Chapel, Dr. Kennedy in the chair. A hymn having been sung, prayer was offered by the Rev. William SPENCELY.

THE PROTESTANT UNION.

The Rev. Fox VARDY read a statement respecting the position and claims of this society for ministerial insurance, from which it appeared that the society has been established three-quarters of a century, and has a capital of £47,500. It was said to be based upon sound commercial principles, and to offer special advantages to the children of the assured, in addition to the provision made for their widows.

The CHAIRMAN of the Union (who said that he was a trustee and director of the society) briefly commended its claims to the consideration of his ministerial brethren.

BRITISH MISSIONS.

The Rev. A. H. BYLES moved the following resolution :-

That this assembly, recognising the obligations of the churches to diffuse the Gospel in all parts of the land to the utmost extent of their ability, regards the several societies comprehended under the general title of British missions as having special claims on their sympathy and liberality, and inasmuch as these societies are at present hindered in their work by financial embarrassments, the assembly earnestly appeals to the churches to give to them, through the October collections, and by congregational auxiliaries or otherwise, a more generous and systematic support.

The history, he said, of attempts to move the Congregational churches to the support of British missions was by no means encouraging. Three years ago British missions were often regarded in the same light as British wines and cigars, as inferior to the foreign article; and comparatively little support was accorded to them. Only £12,000 was contributed to the three societies from the two thousand Congregational churches of the country. Only two hundred of the churches, or one-tenth, contributed at all; so that they had put the cart before the horse, and instead of contributing a tithe, only a tithe contributed. (Laughter.) Men's sympathies appeared to be in the inverse ratio of the distance of the mission field; or else they could only be excited to mission interest by strange tales of savage life and heathen customs. Dr. Pusey once said that there were hundreds of persons in London who would have been much better off if they had been born in Calcutta. He did not wish to say a word to lessen the sympathy felt towards foreign missions. Those who contributed most to them were the best supporters of home missions; and the most close-fisted men were those who, when appealed to for foreign missions, talked the customary cant about the work at home, reminding one of the lawyer who, when wishing to justify himself, asked, "And who is my neighbour?" (Hear, hear.) He believed that much of the apathy on the subject was due to the want of more definite and vivid information respecting the work. He would suggest that in the large towns there should be a British missionary meeting as well as a London missionary meeting, and that home missions should have a special place at the monthly missionary prayer-meetings. He was not sure, however, that uniting the three societies together was the best mode of getting money for them. They took different grounds, and appealed to different constituencies. The Home Missionary Society should appeal rather to wealthy individuals than to general congregations as such, for it was the work of congregations to carry out their own missions, and it was only when a congregation or a country was too weak for the purpose that the aid of a central society should be invoked. Amongst the contributors to the Home Mission were Leeds (which stood at the head of the list), 50%; half the amount being contributed by a single individual; Manchester, 46%; Nottingham, 18%; Sheffield, 11%; Bradford, 7%; Liverpool, 8s. 4d. (Much laughter.) He was quite sure, however, that these sums did not represent the interest felt in the work. (Hear, hear.) The Colonial Society was especially deserving of support, as helping the colonial churches to stand on their own legs, and then to assist others. The history of the early Church showed that so long as she continued to be a missionary Church she prospered, but when the missionary fire grew dim she became corrupt and cold.

The Rev. W. A. FIELDEN, in seconding the resolution, said they had heard from the chairman that they were "the English of the English"; and if they provided not for their own, they "denied

the faith, and were worse than infidels." Last week he amused himself by reading the most remarkable and romantic work of fiction published this year—the Bampton Lecture on Dissent in relation to the Church of England—(laughter)—in which it was stated, with regard to Puritanism, that "this highly unimaginative form of religious character has predominated for three hundred years, but its long reign of prose is now drawing to an end." One would not care that in the next edition Mr. Curteis should insert in a footnote a summary of the confessions they had just been making in regard to British missions. Let them not die in the presence of foes without having their faces to the front. Having laboured for six years in Australia, he could testify to the importance of the work in the colony, and the deep earnestness of those who promoted it. We were indebted to Australia not only for gold and wool and preserved meats, but for valuable help in the solution of political and social problems, such as State education and concurrent endowment, which was worth all the money spent upon the Colonial Missionary Society.

The Rev. J. BARTLETT said he hoped it would be understood that Liverpool contributed large sums to home mission work in connection with the associations.

The Rev. W. TARBOTTON said if congregations were not well informed as to the claims of home missions, it was not for the want of effort on the part of the secretaries of the three societies, who took infinite pains to distribute information among the churches. His fear was that their communications, instead of being read, were put into the waste-paper basket. If the brethren would only recognise the facts staring them in the face as to the condition of things morally and spiritually in Great Britain, he was persuaded that they would do five times as much as they did for the three societies. In addition to the other foes with which they had to contend, Popery was becoming one of their most formidable adversaries. It was mightily on the advance in Great Britain. It had in our peerage one duke, one marquis, eight earls, four viscounts, twenty barons, including the Lord Chancellor of Ireland, "keeper of the Queen's conscience," and forty-nine baronets. There were six Romanists in the Privy Council, and nearly forty in the House of Commons. It was the boast of Romanists that England was to be the Pope's. Let Englishmen resolve that Ireland should be Christ's; it would then be better for England, better for the colonies, and better for the heathen world.

The Rev. J. H. WILSON said that the figures quoted with reference to Leeds and Liverpool could not be taken as any indication of the home mission feeling in those districts. A great deal of work was done through county associations. The total amount raised by them ten years ago was 7,500*l.*; and last year the amount was increased to 14,000*l.* The income of the Home Missionary Society continued about the same, but the agency was increased from 115 pastors and 220 voluntary lay-preachers to 122 pastors, 90 lay-evangelists, and 450 voluntary lay-preachers from the churches. One great object was to get the county associations into more decided contact with the ritualism which was deluging England, and doing more injury than Popery itself. If only half of the two thousand Congregational Churches would contribute to the home missions, the agency might be greatly increased in England, and doubled in Ireland and in the colonies. (Hear, hear.)

Mr. R. SINCLAIR said that Mr. Morley had offered this year 250*l.* for the Colonial Society, Mr. Remington Mills the same amount, Mr. James Spicer 100*l.*; and he hoped that the other British societies would meet with similar increased support. He urged the importance of securing the co-operation of the smaller societies with the richer with a view of swelling the total amount of the contributions. The churches should never depend upon the wealthy few, but should seek the shillings and pence of the million.

Mr. GRIMWADE urged that the three societies should be separated, instead of being included in one.

The CHAIRMAN explained that churches could apply their collections to the three societies jointly, or to either of them separately.

Mr. BOOTHROYD, of Bradford, expressed his belief that the increase of Romanism in England was not due to the conversion of Englishmen but to the influx of Irish Romanists.

The resolution was unanimously adopted.

INTERNATIONAL ARBITRATION.

The Rev. THOMAS GREEN moved the following resolution :-

That this Union regards with profound satisfaction and deep thankfulness to God the happy termination of the long dispute between this country and America, and expresses the earnest hope that the example of successful arbitration which has been thus furnished may be followed in time to come. The Union is convinced that such a mode of determining international differences is dictated by the soundest policy, the highest reason, and by the spirit of Christianity.

He sincerely hoped that the resolution would commend itself to the assembly. In some departments their position as Nonconformists compelled them to be exceedingly pugnacious, according to the opinion of their enemies; and he believed that for any great and good principle they were prepared to take up the appropriate weapons of warfare; but they were all of one mind in regarding war as an anachronism, and desiring to see a strong public opinion arrayed against it. He might be considered too sanguine; but he thought that future historians would regard the year 1872 as a singularly bright one in European history, and that chiefly on account of the arbitra-

tion at Geneva. He was not called upon to express any opinion as to the terms of the award, though he was very glad personally that the Lord Chief Justice Cockburn agreed with him. (Cheers and laughter.) But whatever their opinion on that point, they were all exceedingly thankful that such a blessed termination of the affair had ensued, that many wicked men had been disappointed, and many evil prophecies falsified. (Hear, hear.) He believed that no substantial ground of dispute between the two countries was left. They would all join in the hope expressed in the closing sentence of the speech of Count Sclopis—"We fervently trust that God will inspire all governments with the constant and active thought of maintaining that which civilisations invariably desire, that which, in the order of the moral as well as the material interests of society, is the chief of all blessings—peace." He was afraid that it was not always the desire of civilised nations to maintain peace. There were many discouraging signs. When it was seen that enormous armaments were kept up; when great ironclads were built to send other ships to the bottom, but went there first, by way of example—(laughter)—when the working class constituencies of the country were sending shoals of military men to the House of Commons; when the old and stupid superstition was cherished that the best way to preserve peace was to be prepared by huge armaments for war, the air was certainly rather full of threatening elements. Still there were many things to encourage us. We stood in a position in which we never stood before; and though arbitration was not actually new, there was a prominence, an emphasis about what had just occurred which should fill us with the deepest thankfulness and the brightest hopes. (Cheers.)

Mr. E. GRIMWADE, of Ipswich, seconded the resolution, and the Rev. A. HANNA, with reference to a similar resolution adopted by the Congregationalists of America, said he had had it in his bag, but he believed it had been stolen by some member of the Peace Society. (Laughter.) The resolution was carried with acclamation.

THE EDUCATION OF THE YOUNG.

The next business was the reading by the Rev. J. A. MACFADYEN, M.A., of Manchester, of a paper on the subject of "The Education of the Young in Religion, regarded as a Pastoral Question." He guarded against its being supposed that there was any intention of interfering with the duties of parents, but there was a supplementary sphere open to ministers. The paper explained the plan adopted by the reader for taking up the children at an early age, and retaining them in progressive classes to an advanced period. He was strongly in favour of catechetical instruction; the old prejudice against it was an ignorant one. In these days of shortening sermons, more class instruction was absolutely needed; and in this way ministers would be able to avail themselves largely of lay help, both female and male.

The Rev. R. ALLIOTT, of Bishop's Stortford, followed. He said it was a sad fact that, though they had more young men in their congregations, fewer and fewer of them were being added to the church. Had the church been a good nursing mother in the case of the children? More advice might be given to parents from the pulpit. He doubted that children had now too much home licence. Parents ought to interfere more in respect of the dangerous literature now flooding the country. The young might be made greater use of in helping the service of song in their chapels. They might also be judiciously introduced earlier to the Lord's table. (Hear, hear.)

The Rev. H. T. ROJOHNS, of Newcastle-upon-Tyne, following up the subject, urged that the recent movements in respect of elementary education made it more and more necessary for them to attend to religious instruction. He dealt with the matter under the three heads of Sunday-schools, parental influence, and ministerial labours. He was in favour of special children's sermons, and of the young being more interested in the practical support of the chapels they belonged to. He gave some graphic details of his own experience.

The Rev. J. COMPER GRAY, of Halifax, then read a paper on "The Education of the Young in Religion regarded as a Sunday-school Question." Like a previous speaker, he advised entertaining instruction. He was not in favour of the new theory of "fewer teachers and better." It was advantageous in every respect rather to multiply teachers. He recommended teachers' preparation classes. It would be better, too, for teachers to be formally assigned to their work by the church, instead of the present haphazard mode of devolving everything upon the superintendents.

The Rev. J. HUTCHINSON, Ashton-under-Lyne, agreed that the mode in which Mr. Forster, on behalf of the political power, had dealt with elementary instruction forced them to attend at once to this matter. It would be wise on the part of the churches to show more liberality in the matter of school buildings, both in the matter of conveniences respecting health and also as to tastefulness. (Hear, hear.) More class rooms should be provided for the elder scholars. Every large town, moreover, ought to have a teachers' college, to fit them more efficiently for their work. Ministers might have training classes for their own teachers in the winter months, better preparing them on the subjects of Biblical history and of the Christian evidences. Modern literature made this indispensable. Above all, let there be an open road from the school to the church, by which the young might approach them in communion. (Hear, hear.)

Mr. F. J. HARTLEY, in supporting the view that religious education is the work of the church, said the Sunday-school was almost the only way in which the church was seeking to discharge its duty; and hence it became of great importance to inquire whether all that could be done by the church was being done. He did not like to pit the Sunday-school portion of their churches against the non-Sunday-school portion, and speak of them as two distinct parties, one finding fault with the other, but was free to acknowledge that whatever was being done in the Sunday-school was being done by the church. Was the church doing all for the Sunday-school that its importance demands? They wanted more teachers, and better teachers. One advantage of the small class system, as against the large, was that the teacher could be the pastor of his class, and the visitor of his scholars, if he had but ten or twelve under his care; but give him ninety or a hundred, and everything of the sort must fall to the ground. Was it politic to leave Sunday-schools so much to the care of the youngest, the least educated, and the least experienced members of their churches? A much smaller number of the educated classes of the community in their churches were found in the Sunday-schools of the present day than used to be the case. He urged upon the ministers to do all they could to raise the status of the Sunday-school, and point to it as a work of importance which might and ought to absorb the energies of the most educated and intelligent men and women of position that their churches contained. The teachers must be improved. The Sunday-school Union had recently issued a proposition to bring teachers under a local examination, with a view of making them more and more reading and thinking persons. In many places, as in Birmingham and Bristol, ministers had given courses of lectures in the three departments of Scriptural knowledge—the evidence of Christianity and the principles and art of teaching. Some 2,600 papers had been presented to the examiners on these subjects from some 1,300 or 1,400 teachers from different parts of the country, and 800 certificates of competency had been given. He referred to the Sunday-schools of Germany, and traced the quietness and order prevailing those institutions to the circumstance that the young children had been well trained and disciplined during the week.

Dr. MORTON BROWN said he believed the first thing pastors had to do in looking at this great question was to try and impress the parents both of the Sunday-school children, and in their congregations, with their solemn responsibilities. Just as the centre was strong, so were the families. He exceedingly liked the idea that children should be brought forward in the church under the responsibility of their own parents. With reference to Bible-classes, it was of the utmost moment to get the young people gathered together at as early a time of life as possible, not simply under the teachers or deacons, but to be associated with themselves as ministers, and to get to feel that they, next to their parents, were their best friends. They ought to strive continually to make the Bible-class efficient. He found that it became a theological training-class, from which he could obtain teachers for the Sunday-school as they were required. He strongly urged the provision of class-rooms, without which the work could not be properly carried on, and supported the plan initiated by the Sunday-school Union, of having courses of lectures for the teachers and the local examinations.

Mr. HENRY HEATH remarked that they had too little believed in their power of making little children Christian children. The future of Congregationalism greatly depended upon this.

The Rev. T. G. HORTON thought their denomination had greatly neglected the spiritual culture of children. Half their members ought to be young people. He condemned the separating system of children's churches. They were not for frightening children by religious terrors, but wished to woo and win them, by the intermingling of grace with their hearts from the earliest period. Each church had the power of making a rule as to age, say eighteen years, when members should take part in the business of the church. (Hear, hear.)

Mr. H. PIDDUCK was of opinion that they might learn something from the recent action of the Church of England in the division of districts, and availing themselves of lay help by gentlemen and lady visitors. In Wales there was a very advantageous close connection between the churches and the adults of the Sunday-schools. More use ought to be made of their young men; the rural districts were a great field for effort. (Hear, hear.)

The Rev. JOHN DICKENSON said if they did not educate the rising generation denominationally as well as religiously, they would be drawn largely away from them by the seductions of Ritualism.

Mr. ASHWORTH BRIGGS urged a more complete mingling of the children of all classes of their congregations—the rich as well as the poor in the Sunday-schools. It would tend to heal class divisions in society.

The Rev. Mr. TRITTON suggested that lay help should be more drawn upon.

After remarks from two or three other speakers, the session was adjourned at half-past one o'clock.

SECTIONAL MEETINGS. CHURCH FINANCE.

This subject was considered at a sectional meeting on Wednesday afternoon, presided over by Mr. R. SINCLAIR, of London.

Mr. CARVELL WILLIAMS read a paper at the com-

mencement of the proceedings, of which the following is a summary:—He commenced by remarking on the fact that, notwithstanding the practical importance of the subject, it had hitherto received but little attention at the hands of the Congregational Union. There had been no systematic attempt to ascertain the various methods adopted by Congregational Churches to raise funds for religious purposes, with a view to supply deficiencies and correct admitted evils. The whole subject had been treated with too much reserve, instead of being placed in the category of practical questions, on the right settlement of which the comfort and efficiency of ministers and the progress of Christian Churches greatly depended. For want of good financial methods even wealthy congregations sometimes found it difficult to defray the ordinary expenses of Divine worship; and, while foreign missions were liberally supported, the ministry at home was but inadequately maintained. It was frequently found easier to raise large sums to build churches and schools than to raise the smaller amounts annually required to maintain them; because in the one case enthusiasm was excited which could not be expected in connection with regularly recurring demands. In addition to the general reasons for inquiry, there were special reasons arising out of the circumstances of the times. In recent years there had been initiated two movements having an important bearing on the subject. A section of Episcopalians had formed an association, which carried on a warfare against the appropriation of sittings in churches, and insisted on the adoption of the offertory in lieu of pew-rents. The members of that society advocated voluntarism with all the zeal of avowed voluntaries, and collections were now so common in connection with Church of England services that it was ceasing to be the wretched boast of that Church that the religion of its members cost them nothing. Others had advocated systematic beneficence, and the system of weekly storing for benevolent and religious purposes; and the Rev. John Ross had done so with great skill, energy, and perseverance. It was, however, not known to what extent the weekly offering was adopted, as a means of supporting the ministry or Divine worship, or both; while there was diversity in regard to the machinery employed. The principle appeared to be adopted by new congregations, but conservatism or timidity, in many cases, stood in the way of its adoption by older bodies. Further information was needed as a means of influencing opinion, so that, if the idea were a sound one, it might be generally adopted. The weightiest reason for the inquiry recommended by the writer was the absolute necessity for increasing ministerial incomes, if they wished to secure the services of able and cultivated men as religious teachers. If the increased cost of living filled many with apprehension, it was yet more serious for the poor clergy of all denominations; for their means were likely to diminish while their necessities increased. They could not raise their prices like manufacturers, nor could they resort to strikes like mechanics; they, more than other men, were expected to eschew worldly ways of securing an adequate income. There should be a general movement for increasing ministers' incomes at a given rate—say fifteen or twenty per cent., which would rarely be beyond the necessities of the case, and would lighten the cares of many good men, and, eventually, promote the efficiency of the churches. It would also show that while they claimed for the ministers equality with those of the Establishment, they did not withhold from them the means of sustaining the position which their attainments and usefulness entitled them to occupy. Would such an effort succeed? Not if made alone; for there must be not only increased liberality, but new veins of wealth must be opened, and the old ones be more thoroughly worked. The middle classes were getting rich, but were not giving in proportion to their increased means, and it was forgotten that many of the working classes were now so well paid that they were better able to give for religious purposes than some who occupied what were considered higher social positions. The practical suggestion with which the paper closed was that there should be convened a conference of those representatives of the Congregational Churches who had most interest in, and knowledge of, the subject, which should be thoroughly and frankly discussed, with a view to influence and guide the churches.

Mr. F. G. HARTLEY, of London, moved a resolution expressing the opinion that it was desirable that this Union should convene a conference of deacons and other lay representatives of the churches, for the purpose of considering, and suggesting improvements in, the modes of raising money for the support of religion, and especially for securing an increase in ministerial stipends. He thought it would be discreditable to the laity if the existing state of things continued. He also thought that if the idea were carried out in a business-like way, the proposed conference would be valuable public opinion in regard to finance required to be raised. He considered that they were pampering the working classes, many of whom were better off than the clerk or shopkeeper.

Mr. D. PRATT thought that ministers should preach more than they did on Christian giving. If the chapel debts of a whole county could be cleared off—as they had been—surely poor churches could be helped. The weekly offering was good if supplementary, but the people wanted training for it. He thought that many deacons were too old, and should give place to younger men.

Mr. CHAMBERS, of Leicester, said no one plan would suit all places. They should take the con-

gregations into their confidence; whereas now no accounts were rendered to them.

Mr. LEE, of Manchester, was disappointed that his suggestion that a conference should be held was not acted upon in 1867. He recommended that, before the conference was convened there should be local gatherings to discuss the question and appoint delegates.

Mr. MARSHALL, of Hornsey, thought the churches were not niggardly, but that they were not properly informed.

The Rev. S. GOODALL, of Durham, said that the incomes of the agents in his county had been increased.

Mr. LACON, of Attercliffe, thought that while deacons should be the medium of communication with the church, they should not be held responsible for its financial condition.

The Rev. A. HANNAY said he should be prepared to assist in taking steps to convene a conference.

Mr. CARVELL WILLIAMS doubted whether local bodies would be in a condition to discuss the subject until it had been dealt with by a conference.

The Rev. H. ROBERTSON hoped there would not be delay. He thought local bodies would look at the matter in too local a light.

The Rev. R. ANN thought they should raise the general tone of the Church in regard to liberality. He objected to leaving financial matters in the hands of deacons, who should assist the minister in spiritual work.

The CHAIRMAN said that while church principles required to be brought into business, business-like habits were much required in the church. There was a great waste of power in the present financial system; six men often doing what one could do—whereas the best man should be selected for financial work, other work being done by others. He thought the proposed conference would do a vast amount of good.

The resolution was then carried unanimously, and the proceedings closed.

THE TEMPERANCE MOVEMENT.

At three o'clock a sectional meeting was held in St. James's-street Chapel; Mr. W. J. Stent, of Warminster, in the chair. The object was to discuss "The Attitude of the Church towards the Temperance Movement." A paper was read by the Rev. J. CALVERT, of Attercliffe. He referred to the recent declaration by 250 eminent medical men on the subject of alcohol. The position of the church in this matter was anomalous and unsatisfactory. But did not every minister, every Sunday-school teacher, every home missionary, know that drink was the great frustrator of their efforts? The church ought to alter her attitude towards the temperance movement, and to make it her own. People outside were wearying of her neutrality. Why were they so behind their sister churches in America? Nothing short of the entire suppression of this evil ought to content them. (Applause.) He believed that that church which was most closely identified with the cause of the people would be the church of the future; and nothing so hindered the social comfort, as well as the moral well-being of society, as our drinking customs. It was a remarkable and deplorable fact that in 1870 there were spent in Great Britain 108,000,000. sterling upon intoxicating drinks, and only 2,000,000. for the support of all the benevolent societies of the land.

The Rev. J. B. ROBERTSON, of Bradford, defended the temperance movement against charges of too violent advocacy. The Rev. G. M. MURPHY, of London, gave statistics as to the Bands of Hope, the Good Templar Order, &c. The Rev. F. WAGSTAFF moved a resolution affirming that the time was fully come for calling on the churches to identify themselves more closely with the temperance movement. He asked whether they had not office-bearers among them who derived their income from the traffic. For himself, he would neither give nor receive the Lord's Supper in wine that could intoxicate; nor would he join in fellowship with a man for whose business prosperity he could not pray; nor would he as far as he could help it, receive money gifts derived from the source of that traffic. The Rev. Mr. FIGGINS, of Brighton, rose and protested that this was immoderate, and a policy which would work evil. (Hear, hear.) The Rev. Mr. HENGILL, while generally approving the temperance movement, expressed a fear that if what he heard of the Good Templars was true, they would give trouble to some of the churches, and would have to be opposed. (Loud cries of "No, no.") They showed, he was informed, a tendency to put temperance before religion.

The Rev. Mr. THOMPSON seconded the resolution.

The Rev. Mr. PROUT, alluding to the difficult question of sacramental wine, urged that they should avoid making teetotalism a cause of unchristian schism and division.

The Rev. Mr. DANIEL defended the Good Templars, who, he said, in two years, had multiplied from 200 to 200,000. On the subject of sacramental wine, he said they could not hope to put drink away out of the country so long as they gave it a place on the table of the Lord.

After some further discussion the resolution was put and passed.

PUBLIC MEETING.

A public meeting was held on Wednesday evening in the Mechanics' Hall, under the presidency of Mr. J. Manning, mayor of Nottingham. There was a very large gathering. The Rev. Dr. MORTON BROWN opened the proceedings by prayer.

The CHAIRMAN, after referring to the circumstance that he had presided last year at one of the meetings of the Church Congress at Nottingham, offered his cordial greeting to the members of the Congregational Union on the occasion of their visit to the town. Nonconformists, he said, did not, like Churchmen, claim apostolic succession; but they claimed the apostolic spirit, and desired the promulgation of apostolic doctrine.

The Rev. SAMUEL PEARSON, of Liverpool, then addressed the meeting on the probable results of disestablishment to the progress of Christian truth. He contended that there was no reason why the policy of disestablishment, which had been applied to the Irish Church, should not be also applied to the English and Scotch Churches. The present condition of the Church was such as to justify the belief that it could not much longer remain as a political institution. And the advancing position of Nonconformist Churches was such as to lead to the conviction that the days of the Establishment were numbered. (Cheers.) A general sense of justice among the people led to the same conclusion. If Mr. Miall succeeded in converting the people to his views, they might, perhaps, be carried out by the present Premier. If not, perhaps by him whom they call Dizzy. (Laughter.) Not a particle of spiritual life would be lost by disestablishment, and one beneficial result would be that Churchmen would know what doctrines their Church really taught, and would not be scandalised by seeing such diverse parties swearing to the same creeds—he might say swearing at the same creeds. Another benefit would be, after the first feeling of bitterness had passed away, the prevalence of an enlarged spirit of charity among different religious sections, who would become weary of intolerance, and would learn to co-operate with each other in the great work of national evangelisation and social reform. Mr. Pearson referred to other benefits which would arise from disestablishment, and his speech, which was a highly successful one, was loudly applauded.

The Rev. J. P. GLEDSTONE, of London, delivered the next address, which dealt chiefly with the question of a religious revival among the Nonconformist Churches. The speaker referred to the effects of such a revival upon the individual, upon the church as an organisation, and upon national morality. With reference to the latter point he dwelt especially on national dishonesty, intemperance, and impurity, and contended that only a revival of religion could effectually repress these evils, bring about a simplicity of national life, and produce a large-hearted liberality among professing Christians. He then alluded to the probable effects of a religious revival upon the disestablishment of the National Church. One effect, he said, would be to change a large mass of dead material into a thinking, feeling Christian power in the nation, and this would largely associate itself with free churches, and partake of their spirit. In this way men would come to be regarded as equal in the sight of the law of man as they were equal in the sight of the law of God.

The Rev. J. G. ROGERS, of Clapham, next addressed the meeting, in the absence of the Rev. Dr. Halley. He dwelt on the various aspects of the Bennett judgment towards the Church of England, the law of England, the people of England, and towards Nonconformists. The judgment, he said, had altered the character of the Anglican Church, and her relation to the people, and had undone the work of the Reformers; it had humiliated English law, and permitted the High-Church clergy to set it at defiance; it had virtually tolerated, if it had not approved, the doctrine of the Real Presence. With regard to Evangelical Churchmen who did not secede, much commiseration should be felt for them in their painful position, and it should be remembered that their catechism taught that one of man's chief obligations was to do his duty in that station of life to which it had pleased God to call him. (Laughter.) He would not impute sordid motives to them; he believed they were largely influenced by the belief that if they seceded the Established Church would be altogether given up to Ritualism; but he honoured the men who, like Capel Molyneux, were able to take a wider view, and who refused to sanction the new teaching which the Bennett judgment had declared to be legal. Mr. Rogers then referred to the attitude of the Broad Church party, disavowed any sympathy with their want of a definite theology, and declared that Congregationalists had no desire to be included in their wide, all-comprehensive scheme. Especially the judgment of the Privy Council, he contended, was an additional reason for disestablishment, and he called upon Nonconformists to enter with spirit into the great conflict to which they were summoned. Mr. Rogers concluded an eloquent speech amid loud and long-continued applause.

The Rev. R. W. DALE moved, and the Rev. Dr. KENNEDY seconded, a vote of thanks to the Chairman, which was unanimously carried.

The CHAIRMAN briefly replied, and the proceedings terminated.

On Thursday morning the sittings of the Union were resumed in Castle-gate Chapel, under the presidency of the Rev. Dr. Kennedy, of Stepney. There was again a large attendance both of ministers and laymen.

IRELAND.

The President introduced to the assembly the Rev. G. P. JARVIS, from Limerick, who was cordially received, and expressed the kind regards which the Congregationalists in Ireland felt for the

Congregational Union of England and Wales. He found in a little book issued by Dr. M'Auslane that there was the following sentiment abroad amongst the English churches as to the work in Ireland:—"Our stations and churches in Ireland are doing little or no good. The money granted to them might be much more advantageously expended in other spheres. It is useless to maintain them from year to year. Let them decay and die." Now, they were not decaying, and did not intend to die. (Cheers.) If the Irish missions were decaying, whose fault was it? They did not carry on the Irish work at their own cost and charges; but they were there through British influence and by their means. It had been said that only 300 Congregational churches contributed to the support of British missions; but not more than 100 out of 2,000 Congregational churches gave anything to the support of the Irish Evangelical Society, and the total amount received direct from the churches themselves did not exceed 1,500*l*. If the Irish churches were decaying, then, the fault was theirs, and not that of the brethren labouring in Ireland. They were, in fact, sustaining those missions on a kind of starvation allowance. This ought not to be. They had been endeavouring to sow in Ireland the glorious Gospel of Christ, but they had forgotten to feed the ground with the nourishment which it demanded, and yet they expected it to yield a hundred fold. Such a thing was absolutely impossible. Some English churches had been expecting that the invalid in Ireland should recover whilst they had been taking all the nourishment themselves. He really had thought better things of them. As a proof that the Irish cause was not going to die, he mentioned that at the annual meetings of the Congregational Union, at Belfast, in September, the third day's sitting was devoted to a consideration of the religious state of the churches, and after hearing earnest and affecting reports from the brethren, the Union passed a resolution thanking God for prosperity and renewing their consecration to the work, the more faithfully to proclaim the Gospel to the people. He then quoted letters from Strabane, Coleraine, Londonderry, and Lisburn, showing progress in their churches, and he added that even in the Catholic Church there were many Irishmen who had listened to the truth of Christ in consequence of the Congregationalists, but who, nevertheless, could not be expected to brave the persecution which would be inevitable if they renounced the traditions in which they had been nursed; these had, however, received the Gospel to the salvation of their souls. He urged them for the sake of their Nonconformity and of Christ not to give up their Irish missions.

SCOTLAND.

The Rev. J. CURRIE (St. Andrew's) was next introduced as the representative of the Scottish Congregational Union. They in Scotland, though they did not send delegates to Ireland, still did not forget that country; and he hoped in a few weeks to be the instrument, as a trustee under a will, of sending 500*l*. to the Irish Evangelical Society. He was commissioned to convey to them the best wishes of the churches of their order north of the Tweed. They did not require to be told that Congregationalists formed a comparatively small body in Scotland; but they took comfort from the fact that they were not so few in England. Might the Lord increase them more and more! It had been said that they in Scotland were indebted for the first seeds of Congregationalism to Oliver Cromwell, his chaplains, and his soldiers. Well, it was an interesting fact that there was something very much like Congregationalism in Scotland long before the Commonwealth. Scotland was still Presbyterian to a great extent; but then, the Presbyterianism of to-day was very different from that of former times. It had more of the Congregational element in it. There was a time when the Presbytery ruled with a very high hand, and called to order ministers who dared to use notes in the pulpit, and to quote Shakespeare. They rejoiced now in the enlarged freedom of their Presbyterian brethren, and he rejoiced greatly in the pleasant exchange of fraternal greeting that took place the other day with their Presbyterian friends at Birkenhead. These greetings were a common thing in Scotland. His own pulpit was once occupied by a Church of England minister, with whom he, too, exchanged. Still, as voluntarists, they had their work to do, and had their testimony to bear in Scotland. The Congregational Union of Scotland was a different institution from that of England and Wales. It existed for different ends, viz., to give aid to necessitous churches, to support itinerancy, and to raise new churches in large towns. For some years past a discussion had been going on amongst them in the north as to altering the constitution of their Union, so as to make it legitimate to discuss public questions so as to bring their influence to bear on Parliament. This had been a vexed question, and had even threatened to become a bone of contention; but at the last meeting it was disposed of satisfactorily to all parties. The constitution of the Union remained as it was. They had founded a new institution, which had not received its name, but he spoke of it as a conference, and it was to have a platform on which such questions could be discussed, and thus they could bring their influence to bear upon the Houses of Parliament. He knew they would be branded as political Dissenters, but the effect would be to educate the churches in all those matters that were coming to the front, and they in Scotland would be found acting in concert with their brethren in England and Wales. The first thing done in that conference

was to send a petition to Parliament on the education question in accordance with the principles expounded and enforced by Mr. Dale. With reference to disestablishment, they were sound to the core. The fact is, public opinion was quite ripe on that subject. Even the *Scotsman* newspaper, which was an immense power in Scotland, though it tried to find fault with the present agitation on that question, had had to confess that an Establishment as such could never grow, and that it was now like a tree marked and girdled for felling. (Cheers.) As to their own position in Scotland, their Union had carried on a good work, and the churches were still doing a great work, not only where they were located, but by sending to the towns and villages some of their best members and deacons. The Union was devoting more attention to raising new causes in large towns, especially Glasgow. Their theological institution had a staff of three professors, who had the confidence of the churches. There other institutions were financially in a thriving state, and they had fortunately not to come to England to beg for funds, but only for sympathy and prayer.

STATE OF RELIGION IN FRANCE.

M. le Pasteur EDW. DE PRESSENSÉ, D.D., Member of the National Assembly of France, was then introduced to the meeting by the President, who, on behalf of the Union, gave him a hearty welcome, for his own sake, as an author and a minister, and for his father's sake—who was intimately connected with the system of Bible colporteurs in France, the accounts which the Christian public of England read from time to time respecting that system having greatly tended to strengthen their faith in the Bible as the Word of God and the true regenerator of the nations—and for the sake of his country, which had gone through such a severe political ordeal of late years. On presenting himself, Dr. Pressensé was received with much cordiality, the large assembly rising to their feet and loudly cheering their visitor. He spoke in French, at great length, on the "State of Religion in France," the Rev. R. S. Ashton acting as translator. He said it was with deep emotion that he had listened to the words of the chairman, which had thoroughly touched his heart, referring as they did to the sorrows of his country and to a name that would ever be near and sacred to him. Let him begin with expressing his deep sympathy with the Congregational churches of England, which in so especial a manner represented the Gospel and liberty in the Church. His subject was the religious condition of France. He could not enter into any details on that matter. He must omit all reference to politics; but he could not forget that the wounds of his bleeding and mutilated country need be probed with a very delicate hand. Allow him further to say that Protestantism as a State religion had not honoured it in the eyes of his country during its late ordeal. The religious aspects of France might be thus described:—The dominant religion had become more and more hostile to liberty, and consequently Liberalism was becoming more and more irreligious. The predominance of Romanism should not be looked upon as a fatality peculiar to the race; for they could not forget the glorious reformation which took place in the 16th century in France, or the partial reformation which occurred in the 17th century, and it might be said that if the latter reformation had not been crushed, the destinies of France would have been materially altered, and she would not have been in her present condition. But France of her own accord rejected the reformation of both those centuries, and of late she had come to accept very thoroughly Romanism in its worst forms; and on July 18, 1870, she appeared to consummate her idolatry in the acceptance of the dogma of infallibility. Before that time there was a Liberal party in the Romish Church in France, but that party had bowed down before the idol of the Vatican and accepted as a whole the doctrine of infallibility. Thus Romanism was descending lower and lower every day, and preventing the country from accepting true liberty, and, as they saw by the papers, was at the same time dragging crowds of pilgrims to La Salette and instilling into their minds the apocryphal stories of miracles. On the other hand, and as a consequence of that condition of things in the Romish Church, democracy was forsaking religion, which it naturally confounded with Romanism. People, disgusted with what they saw of the Christian religion in the towns, were becoming more and more impious, and their impiety would naturally lead to tyranny. Through the disturbance in connection with the Commune, they had seen what atheistic democracy was. Among the higher classes there was a refined atheism. Renan and other men were propounding their doctrines, which went now into the streets. Between the two extremes, thank God, many souls were seeking for a purer religion. They were waiting the day—which might not be far distant—when they should rise and declare their desire for the religion of Christ in its purity. Let them, then, not be discouraged. What were the duties incumbent on them as evangelical Christians? First, let them be men of true liberty. Let them declare that that religion of servitude that they saw in the Romish Church was not the religion of God. They should rejoice that the shameful despotism that weighed upon France for twenty years had fallen. There were men in England who had looked upon that despotism as favourable to the interests of the country, for they had seen during its continuance that commerce

had flourished. But corruption had been spreading, and souls had been perishing through its influence. Let him also remind them that what was being done in Prussia was in opposition to liberty and the principles which they as evangelical Christians were bound to profess. He had no sympathy with the Jesuits; but he thought it most impolitic to use themselves the weapons they were accustomed to use, and to pass against them laws which were contrary to all the principles of true liberty. Progress had been made in France as to liberty. The whole of the Liberal party in that country were now unanimous in calling for the abolition of the budget of worship. When he began to write on that subject twenty years ago it seemed to many utterly absurd to speak upon it; but he was convinced that should a Liberal Republic be maintained in France for twenty years longer they would see that budget of worship suppressed, and all religions separated from the State. Further, he might note that in connection with the Synod lately held in Paris, a desire was expressed and a vote was come to on the subject in favour of the separation of the Church from the State. It might be hoped, and even expected, that the separation of those two powers by the breaking up of the official framework would hasten on the religious reformation of France, and that when religion had thus been freed from the dominion of the State there would be a revival throughout the country, which would come about in connection with Catholicism. After what he heard at the Cologne Congress he could not but hope that the principles enunciated there by the men who spoke might find an echo in France. Then they must look on themselves as the leaven in the midst of the meal. Their great duty as evangelical Christians was to preach Jesus Christ, and to appeal to men's consciences; to urge forward the inner mission, as it had been termed. The churches from which he had come were feeble and poor, but they represented a great principle, and by the means of preaching, conferences and missions, and by what was doing among the working population of Paris, and the institutions for teaching theology, they were endeavouring to do the work which God had entrusted to them.

The Rev. J. R. MACDOUGALL, M.A., minister of the Free Church of Scotland in Florence, was then introduced, and spoke at great length on the progress of Christian revival in Italy. He had been fifteen years in Italy, and had passed through many trials and discouragements; but the great and blessed changes which had recently taken place was more than a reward for it all. He traced the work of God in Italy from the time of the earliest reformation, and showed how that while on the one hand the Church of Rome had crushed them, on the other great blessings had come out of the persecutions, especially by the settlement of the Waldensians in Switzerland and the Huguenots in France. He then showed that the Bible, being contraband in Italy, it could only be introduced in a secret way, and how, by calling the Bible "Seed," as it really was, for Jesus himself had said "The seed is the Word of God," he had ordered small quantities of that Word as "seed" through the Custom-house, and although he confessed that such conduct looked somewhat in the direction of Jesuitism, he had yet found that Bibles thus obtained had been greatly blessed. He next described the little meetings which they had held in upper rooms, the persecution of the Madiai, and traced the growth of vital religion in the hearts and consciences of not a few who had not the courage at first to avow their convictions. Then came the war in Europe, and the march of Victor Emmanuel on Rome. He described the entrance of the troops, the joy of the city, the discomfiture of the Pope and priests, the freedom that ensued, and the marvellous changes that had taken place, with great eloquence and power. The establishment of the Italian Bible Society, the sale of Bibles and portions of Bibles, the distribution of religious tracts, the opening of Mission Churches, and the discussions which had taken place in Rome between the priests and the Protestants on the question whether or not Peter had been there, were all passed in review, and set forth as clear evidence of the solid growth and real character of the religious freedom which Italy now enjoyed. He read an outline of the constitution on which the Free Churches are based, remarking that it contained no hard terms, but was a simple declaration of Evangelical doctrine. These Christians, unlike their brethren who had founded the new Free Churches in Spain, and swallowed all the confession of faith, had not even made the ordinances of Baptism and the Lord's Supper a term of membership, although both were observed. The Doctor concluded by giving a glowing picture of the religious freedom of Italy, and by urging a yet more thorough and entire consecration of all Christians, in these days, when as he believed, there was more real good doing, and more to be done than at any time since the days of the Apostolic Church. There was more money sent from Rome to England, in the shape of Peter's pence, to corrupt the people of England, than was sent from England for the evangelisation of the whole continent, and he urged that this should not be so, and that they should contribute towards the evangelisation of the continent.

THE WORKING MEN OF FRANCE.

The Rev. R. W. MCALL then gave an account of his labours amongst the working men of France. He said he had only been engaged in that work about a year, but already surprising results had been seen. His habit, as soon as he had acquired

the French language, was to meet the French *ouvriers* at the corners of the streets and proclaim to them the glad tidings of salvation. One result was seen in what one of these men once said to him: "There are tens of thousands of *ouvriers* in these districts, and we have done with the priests; and if some one would come and preach to us a religion of freedom and of reality, we would attend their services." The object of the mission was to cover the neglected districts of Paris. First of all a mission-room was opened in Belleville, and the commissary of police predicted that they would not be able to go in consequence of the disposition of the people to mock at religion. But he persevered; at their first meeting there were forty present, at the next 100, and so their hopes were revived, and even the commissary of police was accustomed to attend and to help them in the singing. They had been politely treated by the municipal authorities of Paris. They held two numerous-attended meetings of working men every week, besides children's services; and they intended to extend their operations, and increase their stations to four in number. They were materially assisted both by English, Swedish, and French friends. Several instances of good had resulted. They distributed large numbers of tracts. There were three groups or classes of workmen amongst whom they had to labour—1. Men who were steeped in atheism and self-indulgence. 2. Those who had no idea of religion except in the distorted shape of a system which they utterly repudiated. 3. Those who were convinced of the reality of religion and were desirous of feeling its substantiality. There was a general disposition to hear the Gospel, and arrangements were being made to extend the operations to every district in Paris, for, wherever they went, attentive listeners were to be found. There was room for fifty ministers in Paris amongst the workpeople of that city.

RELIGION ON THE CONTINENT.

The Rev. J. B. PATON, of Nottingham, moved:—

That this Union regards with peculiar pleasure the presence at its meetings of the representatives of the Free Churches of France and Italy, and their beloved brother, the Rev. Mr. McAll, of Paris, and that it has heard with deep interest the statements made by M. de Pressensé and Mr. McDougall as to the state of religion on the continent of Europe, and the account by Mr. McAll of his self-denying labours amongst the working men of Paris; it hails with fervent gratitude to God every sign of reviving spiritual life amongst the continental peoples, and commends the cause of the Free Churches of Europe and of the societies formed for Evangelistic labours in European countries to the intelligent sympathy and liberal support of the Congregational Churches of England and Wales.

He said the religious revival in France had not yet exhausted its force or revealed its final issues. It was doubtless true that the Catholic sentiment which it aroused and fostered had conducted largely to quicken that Ultramontane movement in France which revolted against the entire history and genius of the Anglican Church. Other causes, however, were at work, such as the abolition of the old *status* of the Virgin, the reorganisation of the priesthood, and the uncertain power and policy of the secular Government that had been introduced. Despite the result of the revival, thus vitiated and perverted, it had brought forth fruits even in the Roman Catholic Church, which, ripening from their seeds, would bring forth a precious harvest. What did they witness outside? Religious themes engaged, nay, they coerced attention in France amongst the most thoughtful and cultivated men; and the needs for a religious faith for an elevated, stable, and orderly social life, were urged by them in a manner which years ago would have been deemed incredible; and Protestantism, of which French Romanists used to exclaim, "It is but dust," was rising again from the dust. France drained herself of her noblest blood when in the St. Bartholomew's massacre, and by the edict of Nantes, she slew her Protestant Huguenots, and bitterly had she expiated her loss. Slowly during the present century Protestantism had gathered force in France by the increase of numbers, but more by the capacity and social influence of its confessors. The Reformed Church had held its general synod in Paris. The last previous one was in 1659, and now, after the lapse of 220 years, she had at length been allowed to reorganise herself, and would no doubt soon become a free church. He foresaw for her a splendid destiny in France. These were their sister churches that were being formed, sisters in faith, in polity, and in discipline. They were of the nearest family and kinship, they were with them in spirit and in nature, whilst in origin they were in historical association with them. With the free churches of France their own was closely allied. In 1830 there were no free churches in France. Now there were five, with nine chapels and nine pastors, in Paris, and there were forty churches in the provinces. Perhaps even in London, with their vast army of ministers, they did not command the attention, or press upon the convictions of men, in the way that that was done in Paris. Not only had several churches sprung up in Paris, but men of the highest literary and scholastic faith acknowledged and applied the dignity, the equity, the liberty, and the purity that was guaranteed in the polity of those churches. That this was true was mainly owing to the eloquence and fervour of M. de Pressensé, who had expounded and enforced those principles, both from the pulpit, the press, and the tribune. The religious revival had not yet expended its force in France, and it would grow still further, and obtain for itself a still brighter day. Its influence had passed over Germany. Instead of the Gospel being accounted a

dogmatic phantasy, evangelical truth had conquered, and was backed by a surer criticism, and had obtained the allegiance of the universities. It should not be forgotten that the most powerful apology for Christian faith had been given to us from the Germans. Had that revival darted any rays of light and bridged over those gloomy fastnesses of Rome, guarded as they were by the black terrors of the Inquisition? Let them look at Italy and Spain. Let them give thanks for what they had heard that morning, nor let them fail to understand what wonders the Lord had wrought in one day. Those countries were ten or twelve years ago closed not only to the words of faithful men, but to the word of God itself; now those lands, from their most northern mountain ranges to their southern seas, were free to the living word and to the Church of God. He did not say that there was no persecution; for, wherever they had a priesthood, whether in Italy or in England, they would have persecution; but he meant that the Church no longer wielded the weapons of blood. Rome was free, and Gavazzi, that apostolic man, with a matchless fervour preached everywhere to his beloved Romans the glorious Gospel of Christ; and the Waldensian churches, like their own mountain glaciers, were pouring down streams of the water of life upon the southern plains below. Little communities of Christians were arising, as did their own ancestral churches in the days of the Stuarts. In April last the first Spanish Evangelical church was founded, and now numbered twenty-one. Let them mark the spectacle of the Providence of God. In 1870, the Pope exalted himself in his own Babylon as a God and proclaimed his own infallibility, amid the fierce thunders of the sky, reminding one of the apocalyptic words, "And there came a great voice out of the temple of heaven, from the throne, saying, It is done, and there were voices and thunders and lightnings." The very day following there issued that note of war which had smitten firstly the earthly kingdom of the Pope, which fell, he believed, for ever. In that very year there was formed in Milan a free church of Christ. The speaker then said that the free churches of the continent had received more succour from other churches and lands than from our own. Let this be the day of atonement for the omission. He proceeded to state that a free church in a State was the motto of modern civilisation, and it was nearing its consummation. The Rev. EUSTACE CONDER seconded the resolution, which was unanimously carried.

VOTES OF THANKS.

Mr. HENRY LEE, of Manchester, moved, and the Rev. Mr. M'ALL, of Hadleigh, seconded, a vote of thanks to the friends in Nottingham, which was carried with much cordiality. The Rev. Mr. M'All stated that in 1840 the Union met at Nottingham with only 100 ministers and other members—this year there had been 700. The Rev. A. HANNAY expressed the cordial satisfaction of the committee with all the arrangements, congratulated the churches on the interesting and important character of the meeting, and moved a vote of thanks to the secretary and committee, which was seconded by the Rev. J. H. WILSON, and heartily passed.

The assembly then resolved to accept an invitation from the Congregational churches in Ipswich, to hold their next annual meeting in that town.

On the motion of the Rev. Dr. SPALDING, of Rotherham College, seconded by Mr. HENRY WRIGHT, of London, thanks were also voted, with much enthusiasm, to the chairman; who, in acknowledging the honour, paid a compliment to the press as well as the churches who had helped to make the meetings so successful. The assembly was then closed by praise and prayer.

SERVICE AT ST. MARY'S CHURCH.

On Thursday, at five o'clock, a special service was held at St. Mary's Church, Nottingham, by the request of some of the members of the Union. A large number of clerical and some lay delegates were present. Evening prayer was read nearly as in the Church Service, and the prayer before the sermon was the Prayer for Unity, to be found in the Prayer-book, among the collects to be used on Coronation Day. The sermon was preached by the vicar, the Rev. F. NORSE, from Galatians iii. 28—"Ye are all one in Christ Jesus," that text being in the epistle for the day. The vicar said that the text expressed a principle which, in all their aspirations after union, should never be lost sight of by Christian men—that they were all one in their truest and deepest service. His hope for Christian union was in the reality of Christian piety. They must try to look at the best, not at the worst, of their separate systems. Every man's face, as "the human face divine," had something to commend it; but every man's face, also, as the face of a fallen man, had something to turn one from it. If they looked for faults, or did not look for merits, they would find faults. So with the church systems. If their weak points, failings, and sins were to be looked at, and their strong points, excellencies, and merits overlooked, the Christian churches must forever keep aloof. Standing on one common ground, and charitably surveying one another's views, let them learn first to understand one another, and then to soften down their differences. Their presence that evening, their brotherly desire that he should be permitted to speak a word to them during their gathering, was a cheering and remarkable token that they were feeling at one with the members of

the Church of England in heart, and that they desired to be more at one with them. About 200 years ago a remarkable scene took place in that chancel. Mr. Whitelaw, who had been vicar of that parish, but who retired in the memorable year of 1662, founded a Congregational chapel, and, after thirty years' ministry, was brought there and buried near the vestry door. Since that day there could hardly have been such a gathering of Nonconformists worshipping in that church as on the present occasion, though there was not the sad meeting that must have been held then. He trusted that the good feeling which was proved to exist then by such a burial in that chancel was still among them. The benediction concluded the service.

THE CONVERSAZIONE.

Later on in the evening a *conversazione*, presided over by Mr. Arthur Wells, was held at the Mechanics' Hall, and attended very numerous, not only by the ministers and laymen of the Congregational body, but also by several ministers belonging to other religious societies. The spacious hall presented a most agreeable appearance, some chaste decorations having been effected, drapery, plants, &c., being the chief features. The platform was ornamented with evergreens, ferns, and a number of exotics which were the admiration of all who saw them. There was also improvised in connection with the *soirée* a kind of museum, full of curious objects, supplied by various friends.

During the proceedings, the Rev. Dr. KENNEDY, the president of the assembly, made a brief speech, alluding, in terms of gratitude, to the hospitality of the Nottingham people. He said he could not forget the hospitality shown at Plymouth, and that he was the guest of a clergyman there; at another place he was also the guest of a clergyman, who was also a county magistrate; but though they had different forms of belief, yet around the domestic hearth, and at the same table, those religious differences departed and disappeared. It was said that there was one tribe of people in Nottingham called "lamb"; but he could say for himself and his brethren that during the sessions of their conference they had found them to be all of one tribe, and that they were all lambs. (Laughter.) He would have a long experience of the Nottingham lambs. (Cheers.) The Rev. Dr. MORTON Brown then spoke for a few minutes, saying that it was a very fitting and proper thing that the president of the assembly should have referred to the great hospitality shown towards them, not only by the ministers and laymen connected with their own churches in the town of Nottingham, but it was also fitting and proper that they should refer to the local committee, who had very carefully recorded their services, and prepared for them. They owed them a deep debt of gratitude, not only for making the local arrangements for their reception, but also for the holding of such profitable and spiritually advantageous meetings. (Cheers.) He then recapitulated the chief topics dealt with during the sessions of the Union, making especial reference to the paper read by the Rev. A. Thomson. He (the speaker) said he should be sorry if it went forth to the world, especially from the Congregational Union, that there was anything like jealousy towards the temperance movement or Good Templarism; for these were organisations which were doing a great and a grand work for the elevation of the community. The sentiment having been most enthusiastically taken up by the large assembly, the Rev. J. MATHESON responded, and the company again betook themselves either to coffee and tea, or to an inspection of the many curious articles which were on view.

At the Albion Chapel, Sneinton, a devotional service was held, the Rev. W. Cuthbertson, B.A., of Bishop's Stortford, and the Rev. W. F. Clarkson, B.A., of Lincoln, being the speakers.

MEETING FOR WORKING MEN.

On Friday night a public meeting for working men in connection with the meeting of the Union was held in the Mechanics' Hall, Nottingham, when there was a large attendance. The hall, which had been prettily decorated for the *soirée* of the previous night, presented a pleasing appearance, much of the ornamentation being unremoved. As announced, the chair was taken by Mr. Charles Reed, M.P.; but as that gentleman did not arrive in the town until after the meeting had commenced, Mr. Henry Lee, of Manchester, presided for a short time until the member for Hackney could put in an appearance. The proceedings having been formally opened, prayer was offered by the Rev. Angus Galbraith, after which

Mr. GEORGE POTTER—who was very cordially received—in addressing the meeting, said that in these days of religious conferences and congresses it was almost difficult to know what was best to say at meetings of this kind. His position that night was taken voluntarily on his part, because when asked to attend and take part in the proceedings he had readily consented; for, having taken deep interest in almost every social and political movement of the last fifteen years, he thought it was now his turn to help religious men in the movement to bring working men into their chapels and churches. (Cheers.) He was not accustomed to talk religion to his fellow working men out of season, and those who knew him best would testify that in any of the undertakings in which they had worked together he had not thought it wise to bring religion forward. Working men were nowadays being sought by all kinds of per-

sons; the working man of England was a most wonderful being—the bishop wanted to lay hold of him, and so did the deans and the canons; ministers and religious teachers also wanted him to come among them. (Applause.) During the fifteen years he had been connected with political and social movements he had been seen working men's wages raised, their hours of labour reduced, their circumstances improved, their right as citizens secured, and in every way, morally, socially, and intellectually, they had advanced. But there was something beyond and above all this. (Loud cheers.) The Bishop of Winchester last week, at Leeds, said that working men must not be talked out of their humanity. (Laughter.) Now he would like that bishop and all other bishops living in agricultural districts to get the humanity of some of their fellow-men recognised, for there were were yet many who were looked on as mere beasts of burden instead of as human beings. (Loud applause.) He was not present to talk them out of their humanity, but to say a few words which he thought would be useful and practical to that meeting. With their permission he would say a few words on the advantages of attending religious services on Sundays. Everywhere, lately, it had been said that their chapels and churches were half empty, and that working men did not attend the services; and he believed it was now a desideratum how to get them there. The Christian religion was a reality—neither natural nor physical science, as antagonistic to it, for the more they know of these sciences, the more they know of the works and will of God. (Cheers.) A grain of dust was the thought of God. God's power made it, and His wisdom gave it the qualities and properties it possessed—(cheers)—and geologists tell us what these are. A grain of dust could no more go from God's presence than he or they could. (Hear.) If they looked at all created things in that light, they would say with the psalmist, "The heavens declare the glory of God, and the firmament sheweth His handiwork," or with Christ, "Consider the lilies how they grow, they toil not, neither do they spin, yet Solomon in all his glory is not arrayed like one of these." (Applause.) Then what was the religion he asked them to attend to? Why, it was love God supremely, and man truly. (Cheers.) When Jesus was asked what was the first commandment, he said, "Love God with all your heart, and your neighbour as yourself." (Hear, hear.) He found that could be done, and though it was hard to live a truly Christian life, he found that millions of his fellow-men did do it. (Loud cheers.) There was nothing harder than to be a Christian. Many evil things were said of them; many bitter things were said about them, and so it had been said in all ages. (Hear, hear.) Now, he wished to say to them that the Christian Sabbath should be regarded as a day of rest and worship. They heard that the Sabbath was made for man, not man for the Sabbath. (Hear, hear.) The Sabbath was a provision for man to rest from physical labour, rest from bodily fatigue, and rest from worldly care, in order that his body might be refreshed, and his life of toil lightened and cheered. (Applause.) No institution had been more blessed to the labouring man's welfare than the Sabbath. To the proper observation of the Sabbath England owed her happiness, her prosperity, her influence, and her liberty. (Cheers.) Where there was no recognition of the Sabbath, crime, immorality, and ignorance abounded. (Hear, hear.) But where it was rightly observed, order prevailed, morals were promoted, people were elevated, and the nation exalted. (Loud cheers.) The Sabbath was absolutely intended for man's real welfare, and his best interests demanded that it should be regarded as a provision of God for man's temporal and spiritual good. (Hear, hear.) The Sunday should be valued as the greatest boon men had. (Hear, hear.) It gave them the opportunity of meeting their fellow-men, whether they were rich or poor, in the presence of their common Father, where they might confess their sins and infirmities, and express their belief in the common Saviour. (Hear, hear.) But for the institution of the Sabbath, where would there be any recognition of our common brotherhood, and of our equality before God? (Loud cheers.) He could say then that it would not be for the good of any country, or any men, to devote the Sabbath to labour or amusement. ("Hear, hear," and cheers.) Here arises the question as to how far those men are right who are urging on the movement for opening our museums and picture-galleries on Sunday. He emphatically declared as his opinion that the primary objects of the Sabbath are rest and worship, but whether recreation is lawful and right on Sunday he was not prepared to say. (Cheers.) By whom was the opening of these places required? Not by those who attend places of worship. Those who wanted these places opened said it was better to go to places of amusement and recreation than the public-house. He said so too. But was it necessary to go there on Sunday. He had laboured to get the half-holiday on Saturday, in order that men could get amusement and recreation on week-days. (Cheers.) Now, religious people must meet the movement for getting the museums opened on a Sunday, not by bigotry and narrowness, but by telling the people there was time enough in the week to go and see those places, so that they might "render unto Caesar the things which were Caesar's, and unto God the things which were God's." (Cheers.) It was much better to work a little less in the six days than deprive God of worship and themselves of rest on Sunday in

order to create mountains of gold for the monopoly of a few. (Cheers.) Let every preacher and teacher meet that movement by telling the working men they wanted them to have their time in the week to get recreation, and leave the seventh for worship, as it would conduce to their rest and happiness in this world, and in the life hereafter. (Applause.) The speaker then went on to look at the effect of Sunday observance on the labouring class, saying they would find the Sunday worshippers to be the most provident, the most temperate and industrious men. (Cheers.) Take for instance the miners, they would find them very attentive to their homes, reading their books, attending Sunday worship, and good husbands and loving parents. (Cheers.) Then the agricultural labourers, he could say from his observation that there were thousands of them who set good examples to their fellows for attention to places of worship on Sunday. (Hear, hear.) If they wanted examples amongst the past men of eminence to encourage them to attend religious worship, he would point them to men who consummated three of the most mighty movements in the last century, who were observers of the Sabbath—William Clarkson, the friend of the slave—(cheers)—John Howard, the philanthropist—(cheers)—and Richard Cobden, the lover of cheap bread. (Loud cheers.) Did they want examples in political life? Look at John Bright—(loud cheers)—Edward Miall—(cheers)—and Henry Richard. (Cheers.) In social movements there was Samuel Morley—(tremendous cheering)—A. J. Mundella, and Tom Hughes. (Cheers.) In large employers of labour they found Sir Titus Salt—(cheers)—Hugh Mason—(cheers)—and Sir John Crossley. (Cheers.) Did they want examples of working men? Look at Daniel Guile, of the ironfounders—(cheers)—Thomas Halliday, of the miners—(cheers)—and Joseph Arch, of the agricultural labourers. (Loud cheers.) The speaker then went on to deal with the question as to how the working men could be got hold of to attend the services, as that was the question raised at the Congress at Leeds. They knew that in the New Testament there was a parable of a Great Supper where those invited refused to come, and the king sent his servants into the highways and byways and compelled the people to come in, and he would say the same now. He would say the doors and pulpits must be made wider, and open to all good and useful advocates of Christianity; and, if clergymen failed, invite some known laymen whom the people knew and would listen to gladly. (Applause.) Many working men could stand in a pulpit with advantage. They could give addresses which would draw people together, and churches and chapels must be made wider and people compelled, as it were, to enter. (Cheers.) The preachers must do more to interest working men, and take greater interest in their movements. At present there was too much isolation on their part in the social and political movements of working men—too much siding with the rich against the poor. (Loud applause.) Then ministers must make their services more attractive; their sermons should be frequently on current topics, short and practical. (Cheers.) Let working men be encouraged to come by friendly invitation and Christian sympathy. He hoped in future that that would be done, and that brotherly love would abound amongst them. (Hear, hear.) He wanted the employer to recognise the workman as a co-worker, the master to recognise the servant as both being children of one Father, the rich and poor to meet together, knowing that God is the maker of them all; then they might say with one heart and voice, "God be merciful unto us, and bless us, and cause His face to shine upon us. Let the people praise Thee, O God, let all the people praise Thee. Then shall the earth yield her increase, and God, even our own God, shall bless us." (Loud and repeated cheering.)

The CHAIRMAN, who, on rising, was warmly applauded, said in common with his audience he had heard with satisfaction the earnest and eloquent speech of Mr. Potter. Having come from London to attend the meeting, he should address a few words to his old friends the working men of Nottingham. (Applause.) When he last stood in the hall it was twenty-five years ago, and here they were again, he trusted heartily interested in the great work the Congregational body had at heart in the advancement of the moral and spiritual interests of all classes of the community. He remembered that at Halifax, some years ago, when there was a meeting of the Union, Sir Francis Crossley said he had heard a working man in his employ say to another, "Well, I declare, I think the parsons are all on strike this week." (Laughter.) He supposed that as it was then in that place, so it had been very much here in Nottingham during this week. The gathering was one of men from all parts of the country, assembled for one common object. The Congregational body might be known by another name, and that was, the Independent body; and the Independents were known in every town in England. They knew history well enough to know the history of the Independents. They knew something of the Puritans, and of the Commonwealth, and of Cromwell. (Applause.) They knew what historians had said of the Independents—what Carlyle had testified¹ what Macaulay had written, what Lord Russell had said, what their own historian, Dr. Vaughan, had said, and what continental writers like Guizot had said, namely, that for generations and centuries these men had been the true and faithful friends of civil and religious liberty. (Cheers.) He affirmed that they had always been on the side of the people,

and, therefore, when the Congregational Union invited the working classes of Nottingham to meet them it had a strong claim upon them, because the interests of the working classes and those of the Independents of England had always been the same. (Applause.) They were not met to talk about creeds, their doctrines, or their belief, but about that for which Mr. Potter had furnished so good a key-note—their common interest for time and eternity. They were met to hear the exposition and enforcement of the principles adopted by the Independents of olden time, and faithfully cherished by the Independents of the present age; and there were on the platform representative men prepared to present the exposition of these principles. He had seen lately, and Mr. Potter had referred to it, that archbishops and bishops, and archdeacons and deacons, had met working men, and, he was glad to see, had come close together and talked faithfully with them; but he remembered that in doing that they had only copied the wise example set by the Congregationalists thirty years ago, that they were the first of the religious classes to invite the working men to meet them. (Hear, hear.) The Wesleyan body had a large hold on the people—(applause)—but he was not sure they had the same plan. Well, they were Independents in this respect—they were independent of all authority on the part of the State. They had never sanctioned it—had never taken the money of the State. If they had they must have submitted to the inspection and control of the State, for where the public money went there control should go. (Applause.) They did not want the control, and, therefore, would not have the public money. Beyond that, they had a firm belief that religion did not need the aid of the State. (Cheers.) They were Independents, also, in objecting to be governed by any church, denying the authority of any except the Head of the Church. The clergy of the Established Church met in convocation, but not a layman with them. Their Wesleyan friends met in conference, but with regard to their most important meetings he believed they were meetings of the ministers. He did not know what the Presbyterians did now, but the Independents had always invited the laymen of their churches to take the same position as their ministers. This was what the Church of England wanted. The Congregational Union had no power over any individual church, and no church had any power over any other. The church, formed of certain persons united in Christian fellowship, was a complete body, and owned no authority, on the part of anyone, to interfere with or dictate to them, so they said there was but one church—the church of God. There were many religious denominations—it was well there were—but all in these bodies were members of the living church, the church of the living God. Let them value the two great blessings God had given them in His own holy Word, and His own holy day, for the power and the government of this country was, and would be more perfectly seen, in the hands of the people. (Applause.) In London they were likely to fight a battle over that question often fought before. There were servants of Christ, teachers of the people, who declared that they thought it right after the stroke of one on the Sabbath, that the rest of the day should be given to pleasure and recreation. They were pointed to continental countries, and asked to compare the Sunday in London with that in Paris, Venice, or Milan. But whatever was made of the religious argument, depend upon it, if they once allowed a portion of that day to be used for pleasure, it would be used for work. (Applause.) He had in his house a coat of arms with the motto, *Dum vivimus, vivamus*, and men construed that in two ways. The worldly man reads this, "While I live I'll be jolly"; but the Christian man, looking at it, said, "While I live I will be wise, and prepare for the life to come, which only begins when this preparatory life is over." He urged them, while making the best of life, not to be unmindful of the aims and purposes of religion. (Cheers.)

The Rev. T. GREEN, of Ashton-under-Lyne, was the next speaker. He said he thought it was a fair thing that the Congregational Union should address working men, but he would sometimes prefer that the working men should address the Union. (Hear, hear.) A little interchange of feeling and opinion was not unfrequently attended with beneficial results. As regarded the remarks made by Mr. Potter relative to the opening of pulpits to laymen as well as ministers, he wished personally to say that he did not wish to close his pulpit against any working man whatever, and he assured Mr. Potter that if he would do him the honour of coming to Ashton-under-Lyne for a Sunday he should occupy his pulpit, and discourse to what he would undertake to say would be an attentive and well-conducted audience of not less than eight hundred persons. The rev. gentleman, after some further remarks, resumed his seat amid loud applause.

The Rev. LL. D. BEVAN, LL.B., of London, referred to the present age as being one of wage-earning people, and said it seemed to him that this country was drifting more into the hands of the working classes. Every man had a vote, and he hoped he would exercise it wisely. Though the sceptre of the kingdom was still held in the gentle hands of our beloved Queen, the true sceptre-holders were the men who toiled at the forge, in the mine, and in the factory—the great working classes of this country. These classes in the present day were called upon to occupy an altogether different position; and they ought to be possessed of intelligence, self-restraint,

and religiousness. (Hear, hear.) As far as intelligence was concerned, he would have them bring their minds to bear on the public questions which were hourly springing up in their midst. They had at last a great national system of education, whereby education was to be brought home to everybody. He believed in men educating themselves, and he thought—he confessed he did not like to rely so much on the assistance of others—they were ready to pay for the education of their children. (Hear, hear.) Education was a thing they might begin in childhood, but it did not end there. Men who had finished their education in this busy life of ours had better go out of the way and make room for others. They had vast treasures stored up in many parts; and what they wanted was that men should go into those treasures—treasures of education, intelligence, and wisdom—and there get what they required. (Applause.) Then they must take care how that education went on afterwards; and by all means, if they were fathers of families, guard themselves against what sort of literature they admit, they must be very careful in the matter of their books. Leaving this subject, the speaker called attention to the second part of his address, viz., self-restraint, and said that, as men were endowed with certain moral and physical powers, he would have them use them properly. Intemperance was a great abuse, and if children were to be reared in virtue they must be kept away from public-houses. With respect to religiousness, he observed that, supposing there was no heaven, he would be religious for the sake of what he got on earth. (Hear, hear.) He was told the secularists were about to start on a mission throughout the country, and proclaim the new gospel of secularism. He was glad to hear it, because it might be the means of stirring up some of them to go out and preach against it. (Cheers.) The old-fashioned way, they must remember, of preaching Jesus Christ was something like that; and he thought they ought all to do a great deal more of it than they were in the habit of doing. He thought both parsons and the laity should join together with more energy and firmness than they had joined in sending forth those great preachings of a great Father who loved them, and who would have them go back to Him in all His majesty and glory. (Applause.)

MR. HENRY LEE, of Manchester, who followed, gave a brief outline of the history of Congregationalism, and said the Congregationalists were persons who had been excluded by Act of Parliament from being recognised as part of the great Church of England. Although they were not a large body, they were progressing in numbers, and he believed the principles they advocated were making a most favourable impression on the minds of the people of the country generally. He referred to the advantages of Congregational religion, and argued that the dignitaries of the Establishment had no right to be supported by other denominations. He thought that religious equality must sooner or later come.

The proceedings concluded with a vote of thanks to the Chairman.

Dr. FINLAYSON, of Edinburgh, the eminent United Presbyterian clergyman, was found dead in bed on Thursday morning at Campbelltown, where he had spoken at the induction services on Wednesday. His congregation presented him with three thousand pounds only a few days ago.

CROYDON.—The Rev. Samuel Parkinson, who has resigned the pastorate of George-street Chapel, Croydon, of which he has been the minister during the last eight years, was presented on the 10th inst., at a tea-meeting, Joseph Buckley, Esq., of Guildford, in the chair, with an ornamental clock, and a purse of seventy guineas, as an expression of esteem from the members of the church and congregation.

CHESHUNT COLLEGE.—The annual meeting of subscribers to Cheshunt College was held at the College on the 10th inst. According to the report read, it appears that the number of applications for admission had far exceeded the vacancies in even the enlarged college, and that of the candidates fifteen had been received on probation, and two others, though not in residence, were in attendance on the theological lectures. There were thus thirty-seven enjoying the privileges of the institution. The deficiency on account of the building fund now that the bills were all in amounted to no less than 2,084*l.*; the total cost of the improvement and enlargement of the college buildings being 9,952*l.* After the meeting of subscribers, an address was delivered to the students, by the Rev. J. Baldwin Brown, B.A.

THE PROPOSED UNION OF PRESBYTERIAN CHURCHES.—At the English Synod of the United Presbyterian Church, held at Grange-lane Church, Birkenhead, on Thursday, the Rev. W. Graham, Moderator, after a long discussion and conference with deputies from the General Synod, moved the following resolution, which was unanimously adopted:—"The Synod, having conferred with the committee from the General Synod, desire to express their grateful sense of the interest shown by the Synod on the subject of union with the English Presbyterian Church, appoints a committee, with instructions, in conjunction with the special committee appointed by the Synod at its last meeting, to invite conference with the Union Committee of the English Presbyterian Church, with the view of ascertaining on what terms union with that Church may be effected, and to report to the Supreme Synod at its meeting in Edinburgh, in May, 1873."

HAMPSHIRE CONGREGATIONAL UNION.—The autumnal meetings of the Hampshire Congregational Union were held at Albion Chapel, Southampton, on Tuesday and Wednesday, October 9 and 10. Tuesday was chiefly devoted to proceedings connected with the Sunday-school Union. In the afternoon there was a conference of Sunday-school teachers on the question: "How best to produce and gather up spiritual results in our Sunday-school teaching." Mr. F. J. Trippe, who introduced the subject, made approving allusion to the suggestion of a children's pastor. A tea-meeting was held in the school-rooms, followed by a public meeting over which Mr. W. B. Randall, J.P., presided. An abstract of the report which was read, showed that there are now 500 schools in the Union, and these support thirty-six branch schools, the total number of teachers being 1,249 (of whom 881 were once Sunday-schoolers, 802 of whom are now church-members), and of scholars on the books, 11,601. Addresses on various topics connected with Sunday-school work were delivered by Mr. Osborne (Romsey), Mr. E. Lane (Christchurch), and the Rev. W. Newland (Newport). The desirability or otherwise of using catechisms is to be discussed at the next meeting. The meeting of ministers and delegates took place on Wednesday morning, when the Rev. S. March presided, and in his opening address referred to the progress of Romish superstition in the Church of England. After quoting from some of the manuals and tractates, he said, "All these things show us that Roman Catholicism is established in our land, and we must seek to disestablish it." The Rev. Joseph Fletcher read the report, from which it appeared that the Union contributes to the support of ten pastors of village churches, whose flocks are too poor to sustain them, and eight evangelists. Some of the evangelists had left their stations in consequence of the deficiency of funds of the Union to maintain them—a circumstance which it is hoped would be taken into consideration by the churches of the county and by the liberally disposed in other parts of the land. The reports furnished were full of proof of the great need of this village and house-to-house visitation, and of the Divine blessing resting upon it. The report was cordially adopted. The total expenditure of the Union had been 1,284*l.*, but the income was declared to be quite insufficient for the spiritual needs of the county. A vote of thanks to Mr. March for his valuable opening address was carried by acclamation. In submitting his report relative to the great Nonconformist Conference at Manchester in January last, the Rev. Joseph Fletcher urged the value and importance of undenominational education, and advocated the exclusion of the Bible from rate-aided schools, because it is the religious book of all true Protestants; being such, to admit it into the public schools is to admit the religious element, and if they conceded this to the Protestant they must concede the same to the Romanist; if they admitted the religious element under any one form or symbol they must admit it under all its various antagonistic conflicting forms wherever the sway of our Queen extends. A hearty vote of thanks to Mr. Fletcher for his address was passed. At the public dinner, at which the Rev. S. March presided, a resolution approving of the platform of the Manchester conference, and expressing a hope that Mr. Miall's forthcoming motion would receive the support of all Nonconformists and Liberals in the House of Commons, was carried unanimously. In the evening there was a public meeting, Mr. John Fernie, Ventnor, in the chair, at which papers were read by the Rev. R. A. Davies, of Ventnor, on "The value of Congregationalism as a means of preserving the pure Gospel amongst the people"; by the Rev. W. H. Jellie, of Gosport, on "The methods whereby the young may be so interested in our principles as to be retained in connection with us"; by the Rev. W. Robertson, on "The best way of meeting the Ritualistic apostasy of the day"; and on "The most effective means of promoting spiritual life in our churches," by the Rev. J. E. Flower, of Basingstoke, who urged that the great thing for them to work for was the separation of the Church from the State, which would take from these people that bread which belonged to the Commonwealth of England, and which they were receiving under false pretences. (Cheers.)

Correspondence.

THE AGRICULTURAL CLASSES AND THE LIBERATION MOVEMENT.

To the Editor of the Nonconformist.

SIR,—Privileged to attend the meetings of the Liberation Society in Birmingham, I was deeply impressed with the earnest spirit of confidence manifested by the various speakers, whilst they candidly admitted the powerful influence with which they have to contend. This has been taken by our opponents as a confession of weakness; rather may it be regarded as constituting the real strength of the movement. It is like men buckling on the armour for a stern and it may be protracted conflict, in contrast to the self-confident expectation of victory, from under-estimating the foe, which so often ends in defeat.

My object in writing is to call the attention of our leading Nonconformist ministers and laymen to the grand struggle in which the agricultural labourers are now engaged to free themselves from the serfdom under which they have long "groaned being burdened." In

this struggle the clergy of the so-called "National Church" are, with a few honourable exceptions, found ranged on the side of the oppressor; and as a matter of justice it appears to me the duty, and as a matter of policy the interest, of Nonconformists to throw their influence in favour of the weak. I regard the movement as one that must of necessity affect the result of our conflict. The extension of the franchise to this class cannot long be delayed, and when they obtain this their birthright, past experience having awakened in their breasts anything but love for the Established Church, be sure their votes will (protected by the ballot) be given in favour of religious freedom. This will increase our strength where we are now weak, viz., in the counties, and have no insignificant influence in securing the final triumph of our principles.

Commending the subject to the judgment of your readers,

I am, Sir, yours obediently,

A NONCONFORMIST.

Leamington, October 19, 1872.

THE NEXT GENERAL ELECTION.

To the Editor of the *Nonconformist*.

SIR,—I enclose a letter which I addressed the other day to the editor of the *Manchester Examiner and Times*, the most widely circulated daily paper in this district, and which, as you know, has done good service to the cause of freedom, civil and religious. And as my letter relates to a policy which, if pursued at the next election, will, I fear, seriously injure the cause dear to all anti-State-Churchmen, as well as temperance reformers, I venture to ask you to insert it in your columns. I trust I may be pardoned for the personal allusion it contains. The history of my own family would indeed afford a striking instance of the bigotry and intolerance naturally engendered by an Established Church, but I allude to it simply for the purpose of showing that there are some at least who are not "trimmers and compromisers," who yet decline to pursue a rash and extreme course.

I am, yours sincerely,

SAMUEL CLARKSON.

Lytham, Oct. 21, 1872.

To the Editor of the *Examiner and Times*.

SIR,—As a warm sympathiser with the temperance reformation, and an earnest supporter of the Liberal party, let me thank you for your timely advice addressed to the leaders of the United Kingdom Alliance. I do trust they will think twice before they act according to the electioneering policy proposed by their council. It is a suggestive fact that their excellent hon. secretary, who has been from its beginning the life and soul of the movement, and who more than any other man has a right to be heard on this subject, expressed unmistakably his doubts whether the time had come to make the Alliance programme supreme at every election, and to force a contest everywhere without regard even to a reasonable chance of success. Nobody knows better than Mr. Pope, from observation and experience, the utter folly of the resolution which Sir Wilfrid Lawson and his intemperate followers succeeded in carrying on Tuesday last. You have sufficiently exposed the suicidal rashness of their proposal, and have reminded us of certain recent instructive instances in justification of Mr. Pope's wise words. Let us hope that reason may yet overcome passion, and that impartial outsiders may not have cause to say that the worthy "Pope" of the Alliance is the only member of that organisation who does not believe in his own infallibility. I have been a member of the Liberation Society from its beginning, and regard the disestablishment and disendowment of the State Church as a question second to none in importance. Like too many others, I have had to suffer for my principles as a Nonconformist, and have been persecuted and disinherited by rich relatives solely on account of my Nonconformity, and I would gladly suffer ten times as much rather than sanction a system which I believe to be as injurious to the interests of real religion as it is to the cause of justice, freedom, and charity. But the very earnestness and sincerity of my attachment to the "Liberation" movement make me sympathise with the hesitation expressed by Mr. Miall at Birmingham the other day as to the wisdom of constituting the separation of Church and State as the absolute and universal test-question decisive of the adherence or opposition of Nonconformists to Parliamentary candidates at the next general election. When reason says a "Liberation" candidate has little or no chance of success, I would vote for the man, if such there were, whose principles are in the direction of religious freedom and equality. If I can't get the whole loaf I am thankful for one half, and will do my best to get the other. But I could not conscientiously or consistently, negatively or positively, aid in sending to Parliament one who would oppose in every practical shape and form the cause of religious freedom and equality—a man like Mr. Holker, or Mr. Cobbett, or Mr. Powell. There must surely be a limit to the pushing of our favourite notions. Because a candidate for Parliamentary honours is not able (as yet) to subscribe to every article in my political creed, am I by abstaining from voting to ensure his defeat by one who does not agree with a single article in that creed, and who by word and deed—perhaps through his whole life—has opposed the cause that is dear to my heart? But if I understand our Alliance friends aright, they go further than this. Whenever a vacancy occurs they are to provide a candidate of their own. I agree with you, Sir, that such a line of action is indefensible. No good cause can ever be promoted by the course which you condemn; and, if they persist in it, the Alliance men may blame their own folly for their inevitable defeat.

I am, Sir, yours respectfully,

October 17.

S. C.

What requires more philosophy than taking things as they come?—Parting with things as they go.

THE EDUCATION ACT.

THE LONDON SCHOOL BOARD.

The London School Board on Wednesday continued the debate on the subject of the gratuitous education of the poor. Mr. Currie opposed both Mr. Reed's motion and Mr. Picton's amendment. More than 5,000 of these 6,000 children were paying 1d. and 2d. a week as school fees. These were the very children which the amendment proposed to provide for. The Rev. J. Mee said he considered that any school which had the Government support should be compelled to take all classes of children—the bitters with the sweets—but he held that it was unjust to ask the schools to take the children without payment. Mr. Tabrum expressed the opinion that the number of "gutter children" was exaggerated, and advised the board to "labour and to wait." Mr. Alderman Cotton and the Rev. Dr. Angus supported Mr. Reed's motion, and Mr. W. Gover and Canon Cromwell supported Mr. Picton's amendment. Canon Cromwell said that the resolution was an attempt to thrust upon others what were the board's primary duties. He suggested that in the new board schools rooms might be set apart for those whom he would not call "quasi-penal," but whom he would describe as the class who from various circumstances were not fit to go into the general schools, into which, however, they might be from time to time drafted. He thought it would not be too fine a line to draw to say that the divisional committees should have the power to pay for all fatherless and motherless children. The Rev. L. Davies expressed his doubts as to the existence of a class of respectable persons who allowed their children to run the streets simply from inability to pay the school fees, as had been described by some speakers. He spoke against free education as a general principle, but he allowed that some concession of free education should be granted. The debate was again adjourned. The resignation of Mr. Green, a member for Hackney, was announced.

Tenders have been received for the Bethnal-green Schools which are to accommodate 1,500 children, and the tenders ranged from 11,500*l.* to 10,389*l.*, being at the rate of 7*l.* per child.

At a meeting of the ratepayers of Marylebone held last week, a resolution was moved condemnatory of the proceedings of the board, and calling upon the members for the borough to render an account of their action in reference to them. The resolution also called upon the meeting to express an opinion that the board had totally failed to accomplish its object, by erecting schools to compete with existing voluntary institutions, thus placing unnecessary burdens upon the ratepayers. Mrs. Anderson, the Rev. A. W. Thorold, and other members present, justified the expenditure of the board on the ground that although the amount spent seemed a large sum, yet no more had been done than was absolutely necessary as preliminaries to the great educational work of the board. Nevertheless the resolution was carried almost unanimously.

A similar resolution was carried almost unanimously at a special meeting of the vestry of St. Pancras on Monday. An amendment, "That in the opinion of the vestry the School Board for London should compel every child between five and thirteen years of age to attend an efficient school, and to exercise the most careful economy in every department of their work," was negatived.

A report to the effect that the Education Department have determined to publish a list of books for prescriptive use in schools is authoritatively contradicted.

SCHOOL BOARD ELECTIONS.—The Education Department of the Privy Council have informed the Manchester School Board that an order will be issued for the election of two members to the board as soon as the new code of regulations for the conduct of school board elections shall have been prepared. These new regulations, it is stated, will form a temporary substitute for the provisions of the Elementary Education Elections Bill, which was thrown out on the second reading in the House of Lords.

THE SCOTTISH BOARD OF EDUCATION.—On Friday the first meeting of the new Scottish Board of Education was held in Edinburgh, Sir John Don Wauchope in the chair. After transacting some preliminary business, the board resolved to prepare, without delay, the regulations for the election of school boards. It was agreed to hold a meeting on the 31st inst., for the purpose of discussing a draft of rules then to be submitted.

THE LATE SIR DAVID BAXTER.

The late Sir David Baxter, who died in his eightieth year, was a member of the eminent firm of Baxter Brothers, flax and yarn spinners, Dundee. As his wealth increased so did his liberality, conspicuous among which was the presentation of the Baxter Park to Dundee by Sir David and the Misses Eleanor and Mary Ann Baxter. The reason he assigned for giving this gift was that the growth of Dundee was rapidly encroaching on the pleasant grounds around it, where the toiling masses generally repaired for recreation. The site of the park was fixed on the estate of Craigie, thirty-eight acres of which were purchased. Previous to fixing on the plan for laying out the grounds, Sir David visited the principal public parks in England, and afterwards invited the co-operation of Sir Joseph Paxton, which was readily and kindly given, and the result was that a plan was prepared, according to

which the park was laid out. The work of laying out was begun in 1861, and completed in 1863, when it was opened by Earl Russell. On this occasion a marble statue of Sir David was presented to him as a recognition of his beneficence, there being no fewer than 16,731 subscribers. The statue was executed by Mr. Steel, R.S.A., and stands in a niche in the pavilion in the park. While the park was being laid out it was intimated on the 1st January, 1863, that Her Majesty the Queen, on the recommendation of Lord Palmerston, had conferred upon David Baxter the honour of a baronetcy, and that he would thereafter be known as Sir David Baxter, of Kilmarnock. The grounds upon which this was conferred were the commercial eminence, the princely generosity, and private worth of the gentleman upon whom the honour was bestowed; and it was acknowledged by all that there was not one on whom the honour could have been more worthily conferred. In 1863 Sir David took a leading interest in the erection of the Albert Institute in Dundee, to which he subscribed 4,000*l.*; and from the Baxter family alone at least 10,000*l.* was given to this object. Sir David subscribed another 1,000*l.* not long ago towards the completion of the structure, and this work is now being rapidly finished. Some time ago Sir David also gave and endowed a convalescent hospital to the town, but a site for its erection has not yet been obtained. Sir David also gave great encouragement to education, having founded several scholarships in Edinburgh University. The chair of Engineering in the Edinburgh University was founded by him in 1868. It is endowed partly by a sum given by Sir David, and by an annual vote by Parliament of 200*l.* The Baxter Mathematical Scholarship was founded in 1863, and is of the annual value of 60*l.*, being tenable for four years. The Baxter Philosophical Scholarship was founded in 1863, and is of the annual value of 60*l.* The Baxter Physical Science Scholarship was founded in 1865. It is of the annual value of 60*l.*, and is tenable for two years. The Baxter Natural Science Scholarship was founded in 1865, is of the annual value of 60*l.*, and is tenable for two years. It is awarded to the most eminent Bachelor in Natural Science, including botany, zoology, physiology, and geology.

The *Dundee Advertiser* understands that Sir David has left heritable and personal property amounting to the very large sum of 1,200,000*l.*—nearly a million and a quarter sterling. Of this only about one-half has been disposed of in his will, the remainder going, as the law prescribes, in equal portions to his sisters, Mrs. Mollison and Miss Baxter, and the sons and daughters of his brother, the late Mr. Edward Baxter, of Kincaldrum—ten in number. Lady Baxter has the life rent of the estates of Kilmarnock and Belgarvie and the deceased Baronet's other properties in Fife. Mr. W. E. Baxter, M.P., the Secretary to the Treasury, and his family, will eventually succeed to these estates. The member for Montrose and the elder members of the family of Mr. Edward Baxter will also receive special legacies varying from 50,000*l.* to 20,000*l.*, and nearly all Sir David's relations are remembered in a handsome manner.

THE WEALTHIEST LADY IN ENGLAND.—The *Philadelphia Ledger* says the wealthiest woman in England, in point of real estate, is not Lady Burdett-Coutts, whose immense income is almost entirely derived from personal property and her interest in the great banking-house which bears her name, but the Hon. Mrs. Meynell-Ingram. This young lady, who is about twenty-four years of age, is the daughter of Lord Halifax, better known as Sir Charles Wood, and is probably the wealthiest of widows. She married about two years ago Mr. Hugo Meynell-Ingram, of Temple Newsam, in Yorkshire, and Hoar Cross, in Staffordshire, who at his death bequeathed to her 250,000 dollars a year in land absolutely. She has no children. Speculation is already rife as to the man on whom her second choice will fall.

UNITED KINGDOM ALLIANCE.—The annual conference of the members of the United Kingdom Alliance was held in Manchester on the 15th inst., under the presidency of Mr. Benjamin Whitworth. Resolutions were passed, expressing congratulation upon the fact that an aggregate of about 90,000*l.* towards the guarantee fund had been raised; hailing the new Licensing Act as "a sign of progress, especially in its extending the application of the principle of 'local option,' thereby reaffirming its justice"; and reaffirming the necessity of the demand for the total prohibition of the liquor traffic. On the motion of Sir Wilfrid Lawson, the following resolution was also adopted:—"That whenever a vacancy occurs in the representation of any constituency, the electors are recommended to put in nomination a candidate favourable to the Permissive Bill, and the United Kingdom Alliance pledges itself to give such candidate every possible support by deputations, lectures, and the distribution of publications. In the event of any constituency being unable to procure a suitable candidate, the council pledges itself to find candidates so as to afford every elector an opportunity of recording his vote in favour of the Permissive Bill until the question be decided." In the evening the annual public meeting was held in the Free Trade Hall. The chair was taken by the Dean of Canterbury, Dr. Payne Smith, and the principal speakers were Sir Thomas Chambers, M.P., Mr. W. S. Allen, M.P., Sir Wilfrid Lawson, Professor Rolleston, Mr. R. Dalway, M.P., Mr. S. Pope, Q.C., and the Rev. Father Nugent.

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The Nonconformist.

WEDNESDAY, OCTOBER 23, 1872.

SUMMARY.

THE general domestic news of the week,
except, alas! that which embraces railway
accidents, is unusually scanty. There is almost
a blank in political affairs. Members of the
House of Commons continue to meet their con-
stituents; but the only noticeable features in
these gatherings are the distinctness with which
many landlords, such as Sir T. Acland, declare

in favour of a tangible tenant right, and Mr.
Osborne Morgan's statement that the Prime
Minister is personally well disposed to bring in
a bill, under the *egis* of the Government, for
the settlement of the Burials question next
session. Upon the remarkable article on "The
State of Parties," in the *Quarterly Review*, we
have commented below.

Our readers will be pleased to hear that Sir
Bartle Frere, the able Indian administrator
and personal friend of Dr. Livingstone, has
been appointed by the Government as a Special
Commissioner to inquire into the whole sub-
ject of the East African slave-trade, and to
open up immediate communication with the
great explorer. This is a very felicitous
arrangement. The energy of Sir Bartle well,
we doubt not, soon organise an adequate expedi-
tion into the interior from Zanzibar, whither
he is to proceed immediately. Besides the vile
traffic carried on under the auspices of the Sultan
of that territory—which has made the country a
desolation for many hundreds of miles inland—
there is a Nile slave trade, and according to
General Kirkham, who commands the forces
of the King of Abyssinia, some 80,000 or 90,000
persons of both sexes are thus annually carried
off from the interior, *via* Jeddah, to the Arab
and Turkish markets, and with the connivance
of the Khedive of Egypt. Sir Bartle Frere will,
however, soon ascertain the exact truth.
Further letters from Dr. Livingstone, though
they make no mention of the arrival of the
Stanley expedition, are full of cheerful confi-
dence, and make the *amende* to Dr. Kirk. There
seems no reason why we should not share the
confident belief expressed by Dr. Moffat
at Sheffield on Monday, that his son-in-law will
return to England within twelve months.

Englishmen have been for some time indulg-
ing with complacency in the belief that their
navy is equal in strength and efficiency to that of
any other two Powers combined. Mr. Reed,
late chief constructor at the Admiralty, says
that it is all a mistake. He declares that
whereas two years ago the English ironclad
navy was the first in Europe, now, not only
the lead in the race, but the ability of com-
peting in the race, is slipping away from us.
In North Germany, the recent Prussian policy
of building up a powerful navy of ironclads is
being pursued more vigorously than ever. In
Russia they have already surpassed us both
in the power of individual ships and in
the use of new material of construction.
We shall have once more to reconstruct
our fleet; and we suppose, to call back Mr.
Reed. Before, however, we take that clever
naval architect as our guide, he must reconcile
his own inconsistencies; for as recently as July
he wrote that our naval supremacy was unques-
tioned. Thus if "half-a-dozen Powers are
making the most rapid and surprising advances"
in shipbuilding, this must have happened during
the last three months. We have no doubt the
Government have an all-sufficient reply to
these alarmist statements of a disappointed, if
not an envious critic.

On Monday the Lord Mayor of London
received a congratulatory message from the
Mayor of Adelaide on the completion and perfect
working of the Australian sea and land tele-
gram—a distance in all, we believe, of some
20,000 miles. There has been some fault in
the submarine cable between Java and Port
Darwin, which, though occurring at a depth
of 1,800 fathoms, had been effectually re-
paired. By the same means we learn that
the Legislative Assembly at Melbourne
had passed the second reading of the Edu-
cation Bill, the nature of which we have
yet to learn. All Englishmen will echo the
hope expressed by the Mayor of Adelaide,
that the communication just perfected may
still further cement the feelings of loyalty and
attachment to Her Majesty which "characterise
the whole of the Australian provinces of the
British Empire," and share the belief of the
Daily News, that "the cable will do more than
colonial societies or conferences to preserve
unbroken the chain of natural affection and
hereditary sympathy which should unite the
scattered, but not sundered, branches of the
great family that strikes its roots in English
earth."

The result of the seven elections which took
place in France to supply vacancies in the
National Assembly has, curiously enough, given
satisfaction to all parties. The Republicans
proper have, with one exception, carried all
their candidates—that exception being in
Brittany, where the Ultramontane priests are
in the ascendant. The Monarchists interpret
the large abstention of voters as due to their
hostility to Radical opinions—somewhat poor
consolation, one would think. The Conserva-
tive Republicans rejoice in the defeat of MM.
Forcade and Schneider as a serious blow to
Imperialism. Whatever else is doubtful.

President Thiers gains in moral strength, and
he will lose nothing by the impertinent and
imprudent manifesto of the Count de Chambord
protesting against the Republic.

The session of the Prussian Diet, which was
reopened yesterday after a long adjournment,
will be one of supreme interest. To the recent
memorial of the Roman Catholic bishops of
Germany, announcing that they must place
canon law above secular law, the Government
will respond by penal legislation against the
malcontents. Prince Bismarck is not disposed
to falter in this serious conflict. Bills will be
forthwith introduced, says the Berlin corre-
spondent of the *Times*, "to free family life
from priestly supervision, and also to define
more exactly the boundary line between Church
and State. Civil marriage is to be rendered
optional; the registering of births is to be
handed over to the magistrates; and
should the Commons determine to stop
the salaries of all the bishops who have
signed the recent *pronunciamento*, the Govern-
ment, it is thought, will have nothing to say
against such a stringent measure. The better
to secure the passing of these bills and to
overcome the resistance that might possibly be
offered by the Conservative majority of the
Upper House, the creation of a number of more
liberally-inclined peers some time ago will be
succeeded by the sending of another batch of
Ministerial politicians to the august body." The
bishops, says the same authority, have
come to the conclusion that the consolidation of
the German Empire is tantamount to the
downfall of the Papacy both as a temporal and
spiritual power. On the one side are the
Government, the educated classes, and the
Protestant majority; on the other, a portion of
the aristocracy, the priests, and the ignorant
masses in the Catholic provinces. It is thought
that the Ultramontanes will make full use of
the Socialist element in Prussia, and of the dis-
affection of Alsace-Lorraine, in carrying on the
warfare. "This," says the same correspondent,
"is a deadly feud, and one that will bring out
all the latent energies of the combatants—a
feud that will sensibly affect politics while it
lasts, and even more strikingly influence re-
ligion when ended."

THE FRENCH ELECTIONS.

MUCH curiosity, some of it deeply tinged
with anxiety, was directed last week towards
the elections appointed for Sunday, to fill up
vacancies in the National Assembly at Ver-
sailles. Of these there were seven in number,
and they were so distributed territorially as to
render them a fair representation of political
opinion throughout the length and breadth of
France. It was the first time, perhaps, that
elections to the National Assembly would be
really, as well as nominally, free from disturbing
influences, whether Governmental or popular.
The results, although the detailed information
respecting them has not been published,
have been, with one exception—namely,
the election of M. Martin at Morbihan in
Brittany—favourably to Republicanism. All the
successful candidates in the other districts, are
men of advanced democratic opinions. In the
Indre-et-Loire—the capital of which was the
principal scene of M. Gambetta's dictatorship;
in the Vosges which the Prussians still occupy
with soldiery; in the Gironde, in the Oise, in
Normandy and in Algeria, Monarchists of both
the Bourbon factions are at present nowhere in
the race. It must be confessed that the change
of opinion is great since the election of the
Assembly which met at Bordeaux. Two years'
experience has sufficed to modify, to an almost
incalculable extent, the political sympathies of
the majority of the French people. They
now prefer to accept what, probably, at the
close of the war they would have vehemently
repudiated.

We must not, however, interpret these Repub-
lican successes too decidedly as indicating a
permanent change in the convictions of the
electors. The voting on Sunday last may be
regarded for the most part as equivalent to an
acceptance of the present state of things, but as
very little more. Even in the towns, and
especially in certain of the country districts, the
people are anxious that the form of Government
should remain as it is; at least until obvious
necessity arises for changing it. M. Thiers, the
President of a nominal Republic, has been fortune-
nate enough to restore order, and his fellow
countrymen are not slow to discern that his
good fortune, in regard to this matter, has been
greatly helped by the courage and sagacity of
his statesmanship. He has fought off Socialism;
he has done much towards recovering the
finances of the kingdom from all but inextric-
able confusion; and he has so dealt with the
Germans as that the soil of France will soon be

free in all the departments from the presence of the victorious foreigner. Whilst he has been thus engaged, he has been able to prevent Legitimists, Imperialists, and Republicans of all shades, from flying at each others' throats. He maintains the outward form of Republicanism, and he contrives more or less through the medium of that form to make his own political ideas the governing forces of France. He is conducting his country through a kind of interregnum. No one can say precisely whether he is conducting it towards the eventual resumption of a monarchical, or the definite organisation of a permanent Republican, Government.

If we may judge from the elections which have just taken place, Frenchmen wish to defer the experiment of reorganising the political constitution of France—for the present at least. They are not so dissatisfied with the provisional rule of M. Thiers as to desire to overthrow the Republic over which he presides. Men of all parties are beginning to see that in politics, as in other spheres of human activity, it is quite possible "to make greater haste than good speed." To a certain extent, the national will must be allowed to develop itself with deliberation, and even with caution. No people after such a stupifying calamity as that which shattered France some two years ago, can suddenly ascertain its own mind in regard to the internal policy best adopted to its wants. Circumstances will do more to reveal its real choice unto itself, than any amount of artificial pressure. But France seems to say to those who press forward to prescribe for her—"Let be, let be! I am as easy as I can reasonably expect to be as I am. Don't interrupt my progress towards national convalescence. Don't quarrel over what shall be my mode of life hereafter. As I get stronger and more able distinctly to announce my wishes, perhaps affairs will assume such a shape as may rid me of all doubt as to what it were best for me to do. Meanwhile, let all my friends keep quiet. It is the best course for the present; it will perhaps turn out to be the wisest course for the future."

We are surely not far wrong in inferring from the late elections that this is not the whole meaning of the French people. They are beginning to indicate a bias, we will not say in favour of Republican principles, but certainly against a return to Monarchical forms. They seem to know their own minds sufficiently to exclaim, "A plague on both your Houses." They have more confidence in the proved capacity of M. Thiers than in the family claims of either branch of the Bourbons. They care nothing just now about dynastic pretensions; they have no very precise notions, it may be presumed, as to what is implied in the working out of a permanent Republic, but, vaguely, their votes point that way. They have evidently turned their thoughts, if not their wishes, towards that quarter of the political firmament. They have thereby rebuked the Monarchists of the National Assembly, whose treatment of M. Thiers has displayed their malevolence not less than their impotence. They have suggested the fact that between the Assembly, as it now exists, and the country in its present mood, there is little agreement, and that the time is close at hand when a new general election should place the machinery of legislation in as close accordance as may be with existing facts. Such seems to us to be the moral of these elections. One cannot clearly foresee the proximate phases through which French political opinions and sympathies are destined to pass. But, on the whole, there would appear to be a fair tendency towards peace, industry, and thrift, in conjunction with liberty, self-government, and a gradual amelioration of the wilfulness and waywardness of party spirit.

MERLE D'AUBIGNE.

THE death of Dr. Merle D'Aubigné can scarcely be said to have come upon us by surprise. His grey hairs had long been a "crown of glory"; he had lived many years beyond the allotted time of man; he had long given up all public engagements; and, although in good physical health, must himself have known that his time on earth was short, and that eternity was very near. He has died of ripe old age, at the end of one of the most honourable lives that has ever adorned the history of the Christian Church.

The outline facts of Dr. D'Aubigné's history are very few. He was born at Geneva in 1794, the third son of Louis Merle, merchant of that city. His mother was a descendant of the famous Huguenot general D'Aubigné, and, in accordance with a common custom in Switzerland he assumed his mother's name. There is not too much Evangelical Protestantism in

Geneva now, but in the early days of Dr. D'Aubigné there was much less. That French-Swiss city was one of the first to succumb to the intellectual influence of Voltaire. It became one of the headquarters of Rationalism, while such Protestant faith as it possessed was mainly of the Unitarian type. By a strange, but perhaps natural Nemesis the doctrine of Servetus had supplanted the doctrine of Calvin in the very city in which Calvin once reigned supreme, and where Servetus, at his instance, was burnt at the green stake.

Dr. D'Aubigné received his early education at Geneva, from whence he was sent to Berlin, where he attended the lectures of Neander. It was probably from this great Church historian that he received his impetus to the study of ecclesiastical history, but it is remarkable, considering the known receptiveness of his mind, that he imbibed so little of what may be termed Neanderism from Neander. The distinct, and scarcely ever absent, Platonism of his great teacher never once appeared in Dr. D'Aubigné's works or preaching. It was as though he had never been taught by Neander. One must, however, know more of his intellectual tendencies before he went to the University of Berlin before we can decide as to the extent of Neander's influence. What we do see in him is not merely Evangelicism, but a philosophical Evangelicism of an order which is rarely to be met with. Nor merely that. He had large tolerance for different ways of expressing the same truth. He could see Christianity at the bottom of many wells when others could not see it. Hence his fairness, as an historian, in treating such diverse characters as Calvin, Melancthon, Luther, and Zwingli. He had a good deal of the objective faculty, above all faculties the most necessary to an historical writer. This he got by nature, not by education, for Neander is probably the most subjective of all historians.

We are told that after leaving Berlin Dr. D'Aubigné was chosen pastor of the French Protestant church at Hamburg, and that, during that period, he was "the favourite court preacher of the old King of Holland"—a splendid testimonial to both preacher and king. Then, in 1830, he returned to Geneva; identified himself with the Evangelical party, was appointed Professor of Church History in the new Theological School in that city, and became, thenceforward, the leader of Free Evangelical Protestantism in Switzerland.

Amongst those who obviously possessed great influence on Dr. D'Aubigné at this time was Professor Vinet, of Lausanne. Vinet was then in the position which D'Aubigné afterwards held—that of the typical Swiss Protestant. The Lausanne professor, however, differed greatly from the younger professor at Geneva. Vinet was philosophical and unimpassioned; D'Aubigné was ardent and enthusiastic. Vinet had the finest brain; D'Aubigné the warmest heart. How D'Aubigné had read and imbibed the works of the elder tutor may be gathered from some of his earliest publications. For, no sooner did D'Aubigné feel his footing in Geneva than he began to agitate for the separation of Church and State. He did, in that city, just the work that the leaders of the Liberation movement are now doing. In 1842 and 1843 pamphlet after pamphlet upon this subject came from his pen. He was no sickly Evangelical, who canted about the danger and carnality of political Dissent. He threw himself, heart and soul, into the political Dissenting movement, and made his canton ring with the agitation against mere political Christianity. On this question, "Liberty of Worship," consisting of a "Petition to the Constituent Assembly on the Emancipation of the State as to the Church, and of the Church as to the State," appeared in 1841; two months afterwards, in February, 1842, appeared the second part of this work consisting of an "Address to the Genevese on the Constitution of the Church, and the Rights of its Members," and, in the same year "Liberty and Truth." All these were subsequently collected together and published by the author under the title of "The Question of the Church at Geneva in 1842: or, Liberty of Worship," and we may add that one of the earliest tracts of the Anti-State Church Association was translated and compiled by Mr. J. M. Hare, from this work. To the end of his life Dr. D'Aubigné remained firm to his Liberation principles.

We find Dr. D'Aubigné, after this, issuing some sermons of a specifically Evangelical character; then we hear of him in connection with the "Evangelical Alliance," of which he was one of the most ardent and active members, and then came the first part of his "History of the Reformation." It is not too much to say, that this was the first ecclesiastical history that was made eminently readable. It became at once, from the ease of its style, the clearness of

its arrangement, its graphic and pictorial character, and its thoroughly Evangelical spirit, a household work. No historical work ever had such an immense sale or such wide popularity. It is translated into almost every European language, and is to be met with in almost every town and village throughout the United States. Indeed, a traveller in New England knows pretty well what works he is sure to meet with in middle-class houses. They are, Scott's "Commentary," Watts's "Logic," Dwight's "Theology," and D'Aubigné's "Reformation." Of this history it must be said that, picturesque as it is, and to a great extent, exhaustive—more exhaustive than anything we are likely to have for many years—it is not what is commonly called "philosophical history." But Dr. D'Aubigné, like others, wrote just what he could write, and not what anybody else could write. We think there is a general agreement that his "History of the Reformation in Germany" is the best; that the "Reformation in Switzerland" stands next; and the "Reformation in England" last. The latter, in fact, however interesting, is very inadequate.

Dr. D'Aubigné was a frequent visitor to this country, and took great interest in its public affairs. He was here in 1838, and in one of his ecclesiastical pamphlets gives a characteristic anecdote of the slavery agitation—how it had fallen through, and appeared to be at its worst, and in six months afterwards the whole thing was abolished. His interest in England led him to write one of the best, but, as it has been proved, not one of the most popular of his works, viz., "The Protector." The basis of this work was Mr. Carlyle's "Letters and Speeches of Oliver Cromwell," which Dr. D'Aubigné dealt with in his own way, bringing out in high relief the religious character of the great Protector. Many who would not, or could not, read Carlyle, read this Evangelical translation of him, and were profited thereby.

Dr. D'Aubigné's other works have not attracted much notice. He published a volume on Germany, Scotland, and England, and many fugitive books. Of late years he has published nothing. Why should he? His time of work was over; his time of rest was due, and he was wise enough to see it. Henceforth he stayed at Geneva, lecturing until recently, and afterwards living a quiet studious life until death came to welcome him. The very last work of his pen was the address of the Geneva Conference to "the Old Catholics of Germany and other countries," which he was requested to write at the instance of the Conference. It is dated from Geneva on the 30th September of this year—only three weeks ago. It is full of Christian feeling and faith, and full of sympathy. The last words are, "We invoke on you and on your work the blessing of the Lord, and we salute you from afar, trusting one day to meet in the Father's house, through Him who is the way and the door." This is real Evangelical theology, whether ordinarily so called or not.

The name of Dr. D'Aubigné will be referred to in future time as that of the greatest leader of Evangelical Protestantism on the continent of Europe in the nineteenth century. He was in all respects its ablest representative. A great preacher, a great historian, a great man, a great Christian has died. How many English, American, German, Swiss, French, who used to go to the little chapel at Geneva once to hear, latterly to see, him, will miss his venerable figure! With him dies a great power, but happily, he has lived all his life in others, and his power remains transferred to them.

THE QUARTERLY REVIEW ON CONTEMPORARY POLITICS.

THE article on "The Position of Parties" in the new number of the *Quarterly*, which rumour ascribes to the Marquis of Salisbury, and which is certainly as acrid, as bitterly hostile to progress, and yet as keen and incisive—as full, in short, of political venom and of literary skill as his lordship's utterances generally are—can hardly be regarded by Conservatives as a very cheerful one. There is as little in its review of the past of the party upon which they can reflect with satisfaction, as there is in its forecast of the immediate future to inspire them with confidence and hope. He has no belief that Toryism is or is likely to be in the ascendant. That party, according to the reviewer, has existed hitherto to pass the very measures it had most fiercely opposed, and if it could get office now, the probability is it would only be to repeat the old story. He is so far from adopting the sanguine view of those exultant Tories who believe that the long and gloomy winter of their discontent is about to be turned into a glorious summer, that the only feature of promise and hope which he finds—the

little speck of blue in a sky still too gloomy and overcast to warrant any confident expectations of propitious weather—is the decline of the Government in popular estimation. Mr. Gladstone has lost some of the prestige with which he entered on office; the majority, once all-powerful, has more than once been compelled to make concessions, and its ranks have been thinned by the occasional elections that have taken place during the last two years; that remarkable individual who appears to be the sheet anchor of Tory statesmen—the “average Englishman”—has begun to distrust a policy which has invaded so many interests and alarmed others; and in all this there is some sign of Conservative reaction.

This is not very much; and yet, little as it is, there is, in our judgment, less truth in it than there would have been twelve months ago. The rapid decline of the popularity of the Ministry, which had reached its lowest point at the commencement of last session, was not more remarkable than the way in which, since that time, they have recovered much of what they had lost. They occupy even now a very different position from that which they held at the beginning of 1870. If they have obliterated the recollection of mistakes in administration and in distribution of patronage of which their opponents made so much, there are grave legislative blunders which have not been corrected, and which, while they remain, must be a source of division and weakness. Possibly the task of reuniting into a compact phalanx the majority among whom their unfortunate errors have sown prolific seeds of division, may be beyond their power; their very successes may have detached from their ranks a certain number of timid men who have advanced as far as they think wise, and now naturally subside into Conservatism. But despite all this, the Ministry are much stronger to-day than they were at the beginning of this year. The spell of the Tory victories which followed in such rapid succession from that in East Surrey to the more lamentable one in the West Riding has been broken, and an altered state of feeling is shown even in the milder style of criticism which prevails at agricultural dinners and other Tory reunions.

But if the article deals with a present phase of political feeling which has passed away rather than with the present, it falls into a still greater blunder in its attempt to account for the disaffection to the Ministry of which the East Surrey election was the first marked symptom. That election occurred a month after the issue of the celebrated warrant for the abolition of purchase, and the reviewer fancies that the electors of that important constituency intended to rebuke the arrogance of the Prime Minister, and to punish the violations of the vested rights of the aristocracy in the army. A more egregious blunder he could not have committed. “It was within a month of the Royal Warrant that the Surrey election took place. That election was remarkable as announcing the conversion of one of the most radical constituencies of the kingdom.” But *post hoc* is not always synonymous with *propter hoc*. We are not quite sure of the accuracy of this estimate of the political character of a constituency which contains in itself a large proportion of the class who dwell in small suburban houses, are extremely anxious to be thought genteel, and fancy that to attain the end of their soaring ambition it is essential that they should talk and vote Conservative. But waiving that, and admitting the fact of the conversion, the only question is to what? To a belief in Toryism, or to a disbelief in the Liberalism of the Government? The immense number of abstentions from the poll will help us to find the answer. In this, indeed, as in other cases, the Tories have deceived themselves by supposing that dissatisfaction with the Ministry was necessarily indicative of Conservative reaction; whereas it proceeded from the very opposite cause, and was due rather to a belief that the Government had yielded too much to Conservative influences.

It is a remarkable feature in this review that it takes no notice of the Education Act, and of its disintegrating influence on the Liberal party. The writer finds the first sign of Ministerial weakness in the withdrawal of the Budget of 1871, which “announced that the Government had lost their talisman, and no longer possessed a charmed life.” But the talisman was lost before. It was thrown away when Mr. Forster called in the aid of his Tory opponents to defeat his Liberal friends. The suspicion aroused by the return to a policy by which Lord Palmerston had for years repressed the aspirations of true Liberals and hindered all advance, was the first thing which damped the enthusiasm of the party, and prepared the way for subsequent difficulties and disasters. Of the awakening of public sentiment in opposition to

revolutionary designs supposed to be entertained by the Ministry, and in defence of the great interests threatened by them, we look in vain for any evidence except in one case. The publicans, inspired by a passion always easily excited in the minds of men when they see their craft in danger, have used their powerful organisation greatly to the detriment of the Ministry; but if Toryism is prepared to take its stand in the defence of the public-house, with all the abuses which the moderate Licensing Bill of Mr. Bruce has sought to correct, as one of the institutions of the country, it is only adding another to its many blunders. Its coquetry with the publicans in the constituencies has not been a creditable thing to its supporters, but its immediate results have done more than anything else to create a belief in a Conservative reaction. As to any signs that even the “average Englishman” is disposed to espouse the cause of that heavily-burdened and much injured class, the landlords, they are certainly not to be discerned. It would not, we fancy, be easy to convince him that a Ministry, which numbers among its members and supporters some of the greatest landlords in the kingdom, contemplates a daring raid upon the privileges of the order; but even were he satisfied that some change was intended, we are not sure that he would at once conclude that it was unnecessary or unjust. Even among our lord-worshipping population there is a deeply-rooted and growing feeling that a reform in the land laws is imperatively demanded in the interests alike of justice, morality, and national safety. It is easy to get up a cry of confiscation, but there are not many who will be frightened by such a bugbear. Wild talk about the perils to the throne and the aristocracy may call down cheers at an agricultural dinner, but it does not impress the country, nor will it win elections. Still less is such a result likely to be produced by disapproval of the Geneva Arbitration, which the reviewer takes such trouble to depreciate. We do not deny that some of his criticisms are just, especially that based on the difficulty of arbitrators, taken from countries where the police system is so different from our own, being able to appreciate the position of English statesmen and their officials. But the country forgets these points in its satisfaction with the general issue, and all the more because the money can be paid without additional taxation. In short, the Government have much more to fear from a disbelief in their own earnestness and determination on the part of some of their friends, than from any force of popular sentiment adverse to such reforms as they may propose. For them to believe in the strength of the reaction and to shape their policy accordingly, would be to rush on destruction; whereas confidence in their own principles, and a resolute purpose to carry them out will inspire the enthusiasm which commands success. Their experience of the Education Act ought to be a sufficient warning to them. They sought to conciliate the clergy, but their efforts have been in vain. All that they offered was greedily taken, and now the recipients of their boons denounce them as heartily as ever; and in every election the supporters of “godly education” ally themselves with the sellers of beer in opposition to a Government that has displeased interests which do not at first sight seem to have much in common, but which, at all events, have found a common object of hate.

One thing at least is clear. The present Ministry have nothing to expect from the mercy of the Conservatives. The reviewer, indeed, does not anticipate a majority at the next general election, and if the Conservatives act upon his advice and resolve to have no policy but that of resistance to change, we may safely predict it will be a long time before such an issue is reached. There is much to be done before the English people give their support to a party which declares that it has no programme, and that its one object is to maintain things just as they are. At present all that is hoped for is that the influences at work “will tend to give us a House of Commons in which the Ministerial majority will be both smaller and less homogeneous than the present.” Then will come the temptation to which Conservatives have yielded before—but to which the reviewer urges them not to yield again—of grasping at office, and holding it only to do the will of their opponents. He is more anxious for the assertion of Conservative principles than for the triumph of the Conservative party. A Tory Ministry with a Liberal programme is to him an abomination, and his advice is that the Tories should remain in opposition until, either by their own forces or by an alliance with moderate Liberals, they can secure a majority. He is content even that in the latter case the old Whigs should, as they have often shown their ability to do, appropriate the spoils of office, if

only Conservatism has the substantial gain of enforcing its policy on the nation. We cannot now discuss how far it is probable that such a programme can ever be worked out. To expect it, seems to us to indicate an ignorance of human nature as it is found among the ardent politicians of the Carlton Club. It is possible only in a marquis or an earl removed above the temptations which affect men who do not dwell in the lofty regions of aristocracy. What we mark is the evidence furnished by the whole tone of the article of the impossibility of Mr. Gladstone's ever playing the rôle of a Palmerston. We do not believe he desires it, but we are quite sure that it is not within his reach; for he has as little chance of being the head of a coalition Government as of becoming the head of the Tory party. He is marked out for the Great Liberal Minister of the day, and if he remembers that, and obeys those true and noble instincts which have hitherto borne him on triumphantly, he need not fear the issue of the struggle in which he is engaged. He has done great things; the enthusiasm of an earnest and attached party will enable him to do yet more.

HOW IT STRIKES A STRANGER.

October 22, 1872.

If we still perish from the lack of knowledge, it must be from lack of some special knowledge, for of knowledge, generally, there is anything but a lack. The Registrar-General has just published his annual report for the year 1870, a bulky octavo volume of 500 pages crammed with facts from beginning to end. “Practical” men who love facts may here find food for a lifetime. For my own part, the book reminds me of that illustrious German author mentioned by Jean Paul who made a complete collection of all errata in German literature, from which important conclusions were to be drawn, and he advised his readers to draw them. Here are vast tables showing how many births, deaths, and marriages, occurred in every district and sub-district in England and Wales; what the ages were of the people who died or were married; from what causes death had taken place, &c., &c. Some of the details though are certainly curious. Thus, for example, at pages 26 and 27, I find a table showing the ages of 254,080 persons who were married in England and Wales during the year. Eleven men married at the ripe age of eighty, and, more extraordinary still, a woman was married at the same age. She, as might be expected, was a widow. Still more extraordinary is it that two bachelors should marry when they were over seventy-five, and that one maiden lady should marry when she was more than 70. Going to the other extreme of the scale, we find that thirty-six women were married before they were sixteen years old, and that seven men were married before they were seventeen. One widow of sixteen was also remarried. A gentleman at eighty married a wife who was also eighty, while two at the same age married wives at thirty. Another gentleman at sixty, married a wife who was fifteen. The marriage of four young men of twenty-five with women of sixty, seems to prove that marriages occasionally, are not, even now, all for love; and that the hideous barbarity of mercantile marriages, so common in the long forgotten pre-historic days when Thackeray wrote, has not yet died out. The odd part of the Registrar-General's story, as Mr. Buckle used to tell us, is the uniformity with which, what is apparently exceptional always recurs—that is to say, in 1870 the number of suicides is about the same as in 1860, taking into account the disturbance produced by the increase in population and other well-known causes. The importance of this observation never seemed to me to be as great as it appeared to be to Mr. Buckle. He, himself, was obliged to admit disturbing causes, such as spread of education, increase of general refinement and morality, and that they are not uniform or necessary; that is to say, although it may be true that human nature acted upon by the same conditions gives the same result, the doctrine of necessity cannot thereby be proved, inasmuch as the very conditions which man himself makes continually vary. Moreover, Mr. Buckle selected his instances of uniformity. In the higher manifestations of humanity there is no such necessity or uniformity. Poets like Mr. Browning, or prophets like Mr. Carlyle, are not born at calculable intervals. Not that we need to be alarmed if they were, or indeed if all that Mr. Buckle infers be true. Alarming or not alarming, however, it is not worth while to believe what cannot be demonstrated.

It is impossible not to pity profoundly the Prince of Wales. Yielding to nobody in loyalty, I com-

miserate him intensely. No labourer in a brickfield is such a slave as he. He may, for aught I know, be a theologian, or a metaphysician, or a poet, or a painter, and yet as head of the aristocracy of this country he is forced to do as they do, and patronise their so-called "sports." He has been staying with Lord Tankerville, at Chillingham, and was obliged to turn out one raw morning at eight o'clock, to shoot the wild cattle for which Chillingham Park is famous. The brickfield labourer is forced, maybe, to turn out earlier, but at least he is not compelled to do that to which he is conscientiously repugnant. After a good deal of manoeuvring the king-bull was separated from the herd, and the Prince, who with his friend had followed them in a dog-cart, fired his rifle and shot the beast with a nerve which the enthusiastic reporter declares "would have done credit to the oldest hunter." Another misery this of princes, to have their feats glorified in this strain! The keepers came up, and in the presence of the Prince, cut the animal's throat, and he was then borne in sacred triumph to the castle. Arrived there the Princess and her ladies all came out to see the bleeding carcase, and the Prince, a photographer being in attendance, was taken standing by his victim. After lunch there was more "sport" amongst the pheasants, and the day was concluded by a firework show. On Saturday there was a foxhunt, attended, I am informed, by the "cream" of all the foxhunters in the county—some 1,200 or 1,500 of them—such "cream"! At first the meeting was not a success. A number of foxes were found, but the spectators—the skim milk, I suppose—frightened them back again, greatly to the disgust of the "cream." At last a fox broke away, and the whole of the horsemen galloped after him. He ran for some distance, and was then torn to pieces by the dogs. His tail was cut off and given to the Princess amidst much cheering. Not being accustomed to sport, and not being a butcher by trade, all this seems to me ineffably horrible. Some time ago I was close to a fox and watched him. A wiser-looking animal, a more nervous, sensitive animal I never saw. I fell upon imagining his sufferings at having to fly for his life for half-an-hour before fierce hounds, his misery as they gained upon him, and his devices for escape were one by one exhausted, and it made me shudder. I could not have chased that poor fox to save myself—well, a good deal of pain; and as for chasing him for pleasure, I should as soon think of putting my finger in the candle and calling that pleasure. Possibly the Prince feels all this: he has been more delicately brought up than I have been, and ought to feel it. Yet such is the tyranny of his position, that he is obliged to sacrifice himself continually. Talking about this reminds me to render my humble tribute of praise to Mr. Stopford Brooke, who has the courage, in his aristocratic church near St. James's-square, publicly and severely to denounce pigeon-shooting matches. All honour to him for his bravery!

The United Kingdom Alliance has taken a step which is full of interest to everybody to whom Parliamentary representation and politics are interesting. At the meeting held at Manchester the other day, it was resolved on the motion of Sir Wilfrid Lawson "that whenever a vacancy occurs in the representation of any constituency, the electors are recommended to put in nomination a candidate favourable to the Permissive Bill, and the Council of the United Kingdom Alliance pledges itself to give such candidate every possible support by deputations, lectures, and the distribution of publications. In the event of any constituency being unable to procure a suitable candidate, the council pledges itself to find candidates so as to afford every elector an opportunity of recording his vote in favour of the Permissive Bill until the question be decided." It is impossible to tell to what extent this resolution will operate. The electors are only "recommended" to take the course suggested, but as the resolution was carried almost unanimously, there seems to be no reason to doubt adhesion to it wherever permissive electors congregate in sufficient numbers. The result, of course, will not be the return of permissive members, at least in many constituencies, but the subtraction of so much strength from the general Liberal cause, for it may be assumed as a certainty that permissive electors are almost all Liberal. Another and consequent result will be the increased difficulty of carrying through the House all other reforms which yet remain to be accomplished. Sir Wilfrid Lawson and his friends may consider that theirs is the only cause worth consideration, and that they are bound to think about that and nothing else. Other persons will perhaps think it a very serious matter

to postpone all chance of the abolition of the Game Laws, of the redistribution of seats, of a good sanitary bill, and several other measures, until the Permissive Bill shall have been passed, not because they do not think the Permissive Bill extremely important, but because there appears to be so little prospect of its becoming law for a long time to come. The strait in which the party will be placed if Sir Wilfrid Lawson's policy be adopted will, it is to be hoped, open their eyes to the fact that the changed situation makes it absolutely incumbent upon them to try and improve our system of representation. Perhaps Sir Wilfrid Lawson will do good in this way, that we shall be forced to reconsider this system in order to prevent the extinction of Liberalism as a power in the country. It is conceivable that his example may be followed by others, and if every section of the friends of freedom and progress is to fight its own little independent battle, there must certainly ensue universal defeat and the triumph of Toryism. Nay, it is more than conceivable, for it is probable. After the long reign of oligarchy which terminated in 1832 there was a succession of abuses to correct, each one of which was so flagrant that all the intelligence of the country was banded against them. They have disappeared, and we now come to abuses which, if they are as flagrant as those which have preceded them, at least do not persuade intelligent persons of their flagrancy with complete unanimity. Of the absence of this unanimity the Tory will take advantage, and I for one apprehend from this cause the destruction of the Liberal supremacy. The remedy needs no naming, at least in this column. It would be to allow the United Kingdom Alliance its full representation in the House. By the personal system this Alliance and every other alliance would have just so many members as it deserved to have, and the Liberal cause would be greatly strengthened. Of course, to the Tory personal representation would be no gain. Tories are and always will be united, for there is but one way of standing still, as somebody said the other day, and there are many ways of going on. But to the Liberals it would mean just this, that they would suffer nothing from the division of their ranks in face of the common enemy, and the members whom they would return would be able in the House to unite upon a multitude of questions remaining to be settled. C.

Epitome of News.

The Queen remains at Balmoral till the 17th of next month, when she returns to Windsor Castle. She continues to take out-door exercise, and on Friday drove to Derry Shiel.

The Prince and Princess of Wales and their children have reached Marlborough House from the North. The visit of the Prince and Princess to Chillingham was signalled on Friday by a "monster meet," in which some two thousand horsemen took part. After two runs a fox was killed and his brush presented to the Princess of Wales. On the preceding day there was a wild bull hunt in Chillingham Forest. His royal highness brought down with his rifle the king of the herd, a magnificent animal, about seven years old. The trophy was carried in triumph to the Castle, where it was shown to the Princess of Wales, the Countess of Tankerville, and the other visitors. A photograph was afterwards taken of the bull, with the Prince standing over it rifle in hand.

The Queen of Holland, who is to visit the Earl and Countess of Derby this week arrived on Thursday in London.

Gloom has overspread the household of the Earl of Shaftesbury. The countess died in Grosvenor-square on Monday, leaving a large family.

The retirement of Lord Hatherley, and the accession to the Woolsack of Sir Roundell Palmer, under the title of Lord Selborne, appear in the last *Gazette*. Mr. Justice Denman's appointment to the judicial bench is also gazetted.

Mr. Gladstone is staying at Cloverley Hall, near Whitchurch, on a visit to Mr. J. P. Heywood.

Mr. Forster has gone to Balmoral to take his turn as the Minister in attendance upon the Queen.

Prince Hassan, the eldest son of the Khedive of Egypt, has finished his Oxford career, and he will, it is said, make a three years' tour round the world.

It is rumoured that Government will call Parliament together a couple of weeks earlier next year than usual. The rumour is generally current about this time of the year.

It is stated that Mr. Justice Byles, of the Common Pleas, and Baron Channell, of the Exchequer, are about to retire from the Bench. Both learned judges have nearly completed the term of fifteen years, which entitles them to a pension upon retiring.

Admiral Sir T. J. Cochrane died on Saturday, at his residence near Ryde.

The *Daily News* understands that a commission will presently be issued to inquire into the operation of the Factories Act, with special reference to the hours of employment of woman and children.

Mr. John Bruce Pryce, of Duffryn House, Glamorganshire, father of Mr. Bruce, the Home Secretary, died on Friday at the ripe age of eighty-eight. He was brother of the late Lord Justice Knight Bruce.

A statue to Sir Humphry Davy has just been unveiled in Penzance, the pleasant little Cornish town in which the eminent chemist first saw the light.

The Rev. W. Rogers, of Bishopsgate, is to be Chaplain to the New Lord Mayor, Sir Sidney Waterlow.

Between three and four thousand police-constables assembled at Cannon-street Hotel, London, on Thursday, Mr. Eykyn, M.P., presiding, and adopted a memorial to the Chief Commissioner for an increase of pay, abolition of a fourth class, and a rearrangement of duties.

Mr. Justice Denman was sworn into office on Thursday before the new Lord Chancellor, at his private residence. He was previously made a sergeant-at-law. The appointment was the last act of Lord Hatherley, and the swearing in was the act of Lord Chancellor Palmer.

Telegrams have been received announcing the completion of the repairs to the cable between Java and Port Darwin, and that the land line from Port Darwin to Adelaide is now completed and open for public traffic. The British Australian Telegraph is therefore now prepared to receive messages for transmission to all the Australian colonies.

The Metropolitan Board of Works is at length about to undertake to free the bridges over the Thames from toll.

A goods train on the Lancashire and Yorkshire Railway was thrown off the line at Pemberton, near Wigan, on Saturday morning, by the loosening of a drawbar. The engine of a goods train, passing in the opposite direction, was also thrown off the rails. The line was blocked up for two hours.

The International Exhibition of 1872 at South Kensington was closed on Saturday. No ceremonial marked the occasion, and very few visitors were present.

A circular has been issued from the Foreign Office directed to the various Chambers of Commerce throughout the country calling attention to the proposed alterations of the tariff in France; stating that there may be errors of compensatory duties and drawbacks which, if uncorrected, may seriously affect different interests; and asking if the Chambers have any further observations to offer, that they may be notified at the Foreign Office on Monday or Tuesday next.

According to the *Times*, Cornish mining property has declined in value 872,000*l.* since the over-speculation of a few months ago.

At the Mansion-house Police-office on Saturday there were no night charges or summonses to be disposed of; and, according to custom, the sitting magistrate (Alderman Sir James Clark Lawrence) was presented with a pair of white gloves.

The Gloucester Chamber of Agriculture on Saturday passed a resolution affirming the need of legislative enactment to secure outgoing tenant farmers' compensation for unexhausted improvements, and that landlords should be compensated for deterioration or dilapidation.

On Saturday the Batavier, steam vessel, which was on her voyage from London to Rotterdam, came in collision in Barking Reach with the Turkish screw man-of-war *Charkee*. The *Charkee* penetrated the Batavier eight feet, and it was at once evident that the latter must sink. The boats of the two steamers were immediately lowered, and the whole of the passengers were saved. Soon afterwards the steamer went down. The passengers lost the whole of their luggage, and some of them, it is stated, the whole of their earthly possessions.

The *London Mirror* of Saturday records eight anonymous donations of 1,000*l.* each to London charities, making a total of forty-two donations of similar amount during the current year, in addition to one of 10,000*l.*

A lady and gentleman who took lodgings in Golden-square, London, on Thursday last, stating that they had just arrived from the continent, were discovered on Saturday to have poisoned themselves with strychnine. All the circumstances of the case show that the double suicide had been premeditated. The deceased were both of middle age, but their names are unknown, papers which might have led to their identification having been destroyed.

Mr. Chubb, the eminent lock and safe constructor, and a prominent member of the Methodist community, was on Sunday having his child baptized at Mostyn-road Chapel, Brixton, when he fell down in the chapel struck with paralysis. He has not spoken since, though still alive.

On Monday night, Mr. Childers presided at a meeting of the Wesleyan Foreign Missionary Society at Knottingley. The right hon. gentleman alluded to the great work achieved by our missionaries in all parts of the world, and said that when other foreign missionary enterprise had failed the English missionaries had proved successful.

A despatch just received from Dr. Livingstone has been issued from the Foreign Office. It is altogether of a cheerful tone, and it is most satisfactory to learn that the doctor expresses deep regret at the misunderstanding which has occurred between him and Dr. Kirk, adding, "If I had foreseen this

would have been the case, I would certainly have borne my losses in silence." Dr. Livingstone gives a sketch of the route he intends to follow, and hopes to be back at Ujiji eight months hence.

The Royal Geographical Society entertained Mr. Stanley, the discoverer of Dr. Livingstone, at a banquet on Monday night, Sir H. Rawlinson presiding. A large number of distinguished persons were present. Dr. Livingstone's health was drunk with enthusiasm. The guest of the evening was received most heartily, and the references to the services he had rendered this country by discovering and relieving Livingstone elicited loud applause. Mr. Stanley replied in a most cordial manner to the compliments paid him.

Mr. Bradlaugh has had a curious interview with the Post Office authorities, who a few days ago refused longer to permit his journal, the *National Reformer*, to be "registered for transmission abroad." They informed him that if he would change the character of some of the articles in his journal there would be no objection to the renewal of its registration; but Mr. Bradlaugh explained that it would be inconvenient to comply with this suggestion, and, finally, the authorities gave way, and have restored the paper to registration.

The Secretary of the Post Office has intimated to the proprietors of the *Bristol Mercury* that their paper is not strictly entitled to be registered for postal transmission, because it contains more "advertisements and matter not coming under the head of 'news' than of 'news' proper," and he requests the contents to be altered so that the news shall exceed the other matter. What can Mr. Tilley be thinking of?

A county demonstration of agricultural labourers was made at the Corn Exchange, Dorchester, on Wednesday evening, when delegates from London, Derbyshire, and Warwickshire attended. The district treasurer of the National Union announced the receipt of 88l. 5s. 6d. in answer to a special appeal—one gentleman had sent a 20l. note, followed by another for 50l., and Sir C. Dilke, M.P., had given 5l. In addition to these sums, Mr. Potter, of London, the Amalgamated Engineers of London, and the Warwickshire Society, had contributed 20l. each.

The Lord Mayor Elect has given notice of his intention to move a resolution in the Common Council which has for its object the establishment of a tribunal of commerce in the City of London.

The French Treaty of Commerce is by no means ready for signature. It is stated that the negotiations which are now going on with respect to some important details do not exclusively concern Manchester goods.

There is likely to be distress among the straw-plaiters of Dunstable, "Canton plaits" being now imported by our straw-hat manufacturers. This Canton plait costs the English manufacturer about half, or even less than half, the price of the home-made article.

The Mayor of Norwich has received an intimation from the Lord Chancellor that it is his intention to remove Mr. Blake and Major Bignold from the commission of the peace for Norwich, in consequence of the late fracas on the Norwich bench.

There is a rumour that the Post Office authorities have determined on eventually establishing a system of sixpenny telegrams all over the country, and that the plan is to be tried in London forthwith.

Mr. Gladstone has communicated to Mr. Maguire, M.P., the results of an investigation granted at the instance of the latter gentleman into complaints of harsh and unjust treatment, made by two Fenian prisoners—Davitt and Wilson. Mr. Bruce ascertained through the officials at Millbank and Dartmoor that, while some of the charges were exaggerated or untrue, others related to ordinary incidents of prison discipline. The Premier adds, on his own behalf, that he considers the verdict within the mark. On the Government, the effect of the investigation has been to confirm its determination against admitting any claim of the Fenians to exceptional favour.

In his parting address to his constituents at Richmond, the new Lord Chancellor declares that he can never sufficiently grateful to them for the confidence which they had reposed in him during a Parliamentary connection of eleven years.

The *Leeds Mercury* says that a further case of cattle-plague is reported from Belthorpe, within the proclaimed district of Pocklington. In a herd of five cattle one was found infected, and the whole five were immediately slaughtered. This is the second case that has occurred at Belthorpe.

FOREIGN MISCELLANY.

M. Thiers and his family and suite returned to Versailles from Paris on Saturday.

It is stated that Marshal Bazaine is in such ill-health that it is feared he will die before the indictment against him can be drawn up.

The total population of Calcutta is stated at 447,601 souls, showing an increase of nearly 70,000 since 1866.

A letter from Cardinal Bonnechose confirms the news that the Pope will not leave Rome, but positively contradicts the assertion of a London newspaper that His Holiness is disposed to treat with King Victor Emmanuel.

It is reported that a pilgrimage to Rome, in the course of the winter, is being organised in France, to consist of 2,000 persons. The pilgrims are to pay 120 francs a head for journey, food, and

lodging, so they must make up their minds to pilgrims' fare and shelter indeed in this most expensive city.

According to news from Madrid, the Republican insurrection at Ferrol was suppressed without loss of life. The prisoners numbered 500. The Spanish Congress has passed the first reading of the bill abolishing the penalty of death for political offences.

His Japanese Majesty the Mikako has opened a new section of railway—that from Yokohama to Jeddo. The spectators conducted themselves like a regular European crowd, and it is remarked of them that they even exhibited enthusiasm during the ceremony.

It is stated that in a conversation between the Pope and Cardinal Cullen, the latter represented to His Holiness that the Home-Rule movement had now assumed such importance that the Catholic Church must decide upon the course it would follow. It is not stated, however, what the Pope said on this important subject.

The funeral of the late Prince Albrecht, the emperor's brother, took place on Saturday, in the Dome Cathedral, at Berlin, whither the body had been carried in state from the palace. The procession was headed by the emperor, who was attended by numerous princes from different parts of Germany.

The semi-official *Pesther Lloyd* states positively that Count Beust has been instructed to explain to Lord Granville that Austria does not intend to deviate from her traditional Eastern policy, which is exactly the same as that of England, namely, to support the authority of the Ottoman Government without weakening the protection of the Christian inhabitants.

The Count de Chambord has issued another manifesto to the French people, in the form of a letter written to M. la Rochelle, a member of the Assembly. The Count says France can only be saved by a Monarchy, and protests against the establishment of a Republic. He declares that at heart France is Catholic and Monarchical, and that they must guide the country to the haven of safety. He further adds, that he neither retracts one word nor regrets a single act of his, as they have all been inspired by love for his country.

POLITICAL CHANGE IN TURKEY.—Midhat Pasha, the warm advocate of an alliance with the Western Powers, and the special protégé of Austria, has been removed from the post of Grand Vizier, to be succeeded, it is said, by the reactionist and philo-Russian Mahmoud, the duties of that office being only temporarily entrusted to Mehmed Ruschdi Pasha.

THE BONAPARTISTS.—The French Government are preparing a measure of retaliation for the supporters of Prince Napoleon in his protests against his recent banishment. It is stated that it is intended to prosecute the members of the Imperial Cabinet which was in office at the time war was declared with Germany, and that special steps will be taken against M. Richard. M. Richard has written to M. Grévy protesting against the violation of his domicile by the police authorities.

THE BIBLE SOCIETY AND THE LATE WAR.—German newspapers express great gratification at the gift of about 15,000 Bibles by the British and Foreign Bible Society to the widows and families of German soldiers and others killed in the war. The Bibles being intended not as alms but as tokens of condolence and solace in bereavement, the presentation has not been limited to the poor, but families in good circumstances have as thankfully accepted them. The Emperor William himself has been presented with one, and has received it with thanks.

THE FRENCH ELECTIONS.—Elections to supply seven vacancies in the National Assembly took place on Sunday. The Republicans have decidedly won the day. In the department of Indre-et-Loire M. Nioche, an advanced Republican, has been elected in preference to M. Schneider. In the Oise M. Girard, a moderate Republican, has been similarly successful. In the department of Calvados M. Paris, and in the Vosges M. Meline, both Radicals, have been elected. The return of M. Cremieux in Algiers, say the latest telegrams, is considered certain. Of the two departments, Morbihan and the Gironde, in which the régime was supposed to have a more doubtful chance, one has declared for and the other against the Government of M. Thiers. Morbihan has sworn allegiance to the White Flag by the election of M. Martin, a Legitimist, who polled 39,700 votes against the 30,000 votes of his rival, M. Beauvais. On the other hand, M. De Forcade la Roquette, who at first appealed to the electors as a Free Trader, but who was in reality a Bonapartist candidate, has been defeated in the Gironde by M. Caduc, a sincere Republican.

TIVERTON ELECTION is not likely to come off before the 1st of November, when the municipal elections will take place. Both candidates, Mr. Massey and Mr. Walrond, are pursuing an active canvass. A few days ago Mr. Massey, in replying to a deputation from the local Anti-Income-Tax Association, expressed satisfaction at having left India free from income-tax, and said the tax was no part of our financial system, but a temporary expedient. He specially condemned Schedule D, but said he did not see how it could be eliminated from the incidence of the tax. Mr. Massey has issued an address to the electors, in which he states that the result of his canvass has been most satisfactory, and that he has every reason to consider himself fortunate in having been selected to represent the Liberal cause in Tiverton.

Literature.

MR. TENNYSON'S NEW IDYLL.*

Mr. Tennyson definitively tells us that, so far as he is concerned, the Arthurian series is now completed. There is necessarily some faint feeling of sadness mingled with the satisfaction with which we read the notice to this effect prefixed to this new volume. Though his treatment has sometimes been rather arbitrary, both as respects character and chronological order, when he gave most scope to his own creative genius; yet his touch has done so much to refine, to draw noble meanings out of the somewhat doubtful "mixture" of the original romance, that we regret to think so many noble themes are yet left unadorned by his exquisite modern skill. With what cunning and pathos he could have retold the story of Lancelot's unintentional slaying of this same Gareth, and of his brave brother knight, or of the adventures of Sir Balin. These are patent instances—specimens of which the old romance is full.

It would be a very interesting task to inquire into the process by which Mr. Tennyson has restored the romance—how he advanced upon it—the points he seized, and the mode generally in which he has transformed it—an order determined so far by his very first selection of subject. The death of Arthur first seized his young imagination, and this he treated lyrically rather than epically, with a distinct purpose to obtrude upon it a specially modern meaning and reference. It is very significant that this episode—the most epical in the whole book—should have first claimed the Laureate's attention, especially considering the attraction which love themes (of which the Arthurian romance is so full) then had for him, and that he should have treated it so obviously with a moral purport. With the note then struck he had to keep the whole in tone, and this accounts to a great extent for the whole development of the theme in his mind—the somewhat confusing interweaving of various periods in single idylls, and the endeavour to gain a unity from an undercurrent of allegorical meaning, the more decisively put forward where the story itself was least striking, or where the most human elements, as they appeared in the old romance, had perforce to be eliminated.

Dean Alford, with an authoritative tone, told us some time before his lamented death, in the *Contemporary*, how, to do the poet justice, we must read these idylls. We must be prepared to receive the King as Conscience among his warring Knights—the Senses, and so on. Now, it will necessarily be felt, if the attempt to follow the Dean's suggestion is thoroughly made, that the Laureate has always been most successful where the theme least admitted of his own fanciful variations. "The Holy Grail," in spite of its wonderful atmosphere and glowing colours, so skilfully interblended, is yet inferior as a work of art to the "Morte D'Arthur"; and the "Last Tournament," to this "Gareth and Lynette." For the old romance itself, like all genuine tales, carries in it, as it were in solution, the deepest of human lessons; but to specialise one of them is, in a greater or less degree, to disportion the story. This is to some extent seen, for example, in the treatment of Lancelot. The old romance was consistent enough with itself in the high place it gave to him; some sense of disharmony is felt when we accept of the allegory and still find Lancelot supreme in Tennyson. Some one said that Milton's Devil was better than his God—the real hero of the poem—something of the same might be said of Lancelot and Arthur—for after all has been said and done, the former remains with the broadest epical interest, and the sympathies gather more eagerly round this type of Sense than they do round Arthur himself—the type of Conscience. The new idyll, too, is touched with allegorical meaning, but it is kept in check by the very pathos and simple human grandeur of the story. All readers of Malory will remember Sir Beaumains (Fairhands), of the Seventh Book. How he came to Court, and was put under Sir Kay, the Seneschal, and how after good service, he got him made Knight, and, seeking the first quest, was fortunate, after slaying many Knights, in delivering Lyonors, the sister of Lynette, from Castle Perilous. It is this story Mr. Tennyson re-tells in his new idyll; and it need not be said that, whilst he departs but little in the main outlines from the old version, where he does depart it is but to refine and elevate. And it should at once be frankly confessed that, in point of mere story this is the very finest of the idylls. It seems, indeed, as though Mr. Tennyson, moved by the faults hitherto found with his indirect

* Gareth and Lynette, &c. By ALFRED TENNYSON, D.C.L., Poet Laureate. (Strahan and Co.)

and involved narratives in the idylls, had determined once for all to show that this was no necessity with him. It has been said that the two chief requisites of classical work are, first, *simplicity*, next, *elevation or dignity*. Here and therein "Gareth," we come on passages with turns that are almost Scriptural; and nothing could be more dignified than the words of the King and of Gareth. Of all the idylls probably it will be pronounced the most perfect.

Gareth, the son of Bellicent, queen of Orkney has set his heart on knighthood. His mother, having no other child, tries to dissuade him. But at last, he is so urgent that she must yield. But she imposes a condition. Gareth must hide his noble birth and enter as a thrall. She thought he would not submit to this, and remain. But he goes forth, with two servants, having given her his pledge, and reaches the court of Arthur at Camelot. As they reach the gate "an ancient man, longbearded," asks them, "Who be ye, my sons?"

"Then Gareth: 'We be tillers of the soil, Who, leaving share in furrow, came to see The glories of our King: but these, my men, (Your city moved so weirdly in the mist), Doubt if the King be King at all, or come From Fairyland; and whether this be built By magic, or by fairy Kings and Queens; Or whether there be any city at all, Or all a vision; and this music now Hath scared them both, but tell thou these the truth.' Then that old seer made answer, playing on him And saying: 'Son, I have seen the good ship sail Keel upward and mast downward on the heavens. And solid turrets topsy-turvy in air; And here is truth; but an it please thee not, Take thou the truth as thou hast told it me, For truly, as thou sayest, a Fairy King And Fairy Queen have built the city, Son; They came from out a sacred mountain cleft Towards the sunrise, each with harp in hand, And built it to the music of their harps. And as thou sayest it is enchanted, Son, For there is nothing in it as it seems. Saving the King; tho' some there be that hold The King a shadow and the city real: Yet take thou heed of him, for, do thou pass Beneath this archway, thou wilt then become A thrall to his enchantments, for the King Will bind thee by such vows, as is a shame A man should not be bound by, yet the which No man can keep; but, do thou dread to swear, Pass not beneath this gateway, but abide Without, among the cattle of the field. For an ye hear a music, like now They are building still, seeing the city is built To music, therefore never built at all, And therefore built for ever!'"

The reader will notice that the allegorical note is even thus early very distinctly struck:

After some further parley—

"With all good cheer He spoke and laugh'd, then enter'd with his twain Camelot, a city of shadowy palaces And stately, rich in emblem and the work Of ancient Kings who did their days in stone; Which Merlin's hand, the Mage at Arthur's court, Knowing all arts, had touch'd and everywhere At Arthur's ordinance, tipt with lessening peak And pinnacle, and had made it spire to heaven. And ever and anon a Knight would pass Outward, or inward to the hall: his arms Clash'd; and the sound was good to Gareth's ear. And out of bower and casement shyly glanced Eyes of pure women, wholesome stars of love; And all about a healthful people slept As in the presence of a gracious King."

So Gareth, gaining access to the King, craves a boon, and, begging that his name be not asked, is permitted, as he begs, to serve for a twelvemonth and a day.

"So Gareth all for glory underwent The sooty yoke of kitchen vassalage; Ate with young lads his portion by the door, And couched at night with grimy kitchen knaves. And Lancelot ever spoke him pleasantly, But Kay, the seneschal, who loved him not, Would bustle and harry him, and labour him Beyond his comrade of the hearth, and set To turn the trough, draw water, or hew wood, Or grosser tasks; and Gareth bowed himself With all obedience to the King, and wrought All kind of service with a noble ease That graced the lowliest act in doing it. And when the thralls had talk among themselves, And one would praise the love that link'd the King And Lancelot—how the King had saved his life In battle twice; and Lancelot once the King's— For Lancelot was the first in tournament, But Arthur mightiest in the battle-field— Gareth was glad. Or, if some other told, How once the wandering forester at dawn, Far over the blue tarns and hazy seas, On Caer-Eryr's highest found the King, A naked babe, of whom the prophet spake, 'He passes to the Isle Avilion, He passes and is heal'd and cannot die'— Gareth was glad. But if their talk were foul, Then would he whistle, rapid as any lark, Or carol some old roundelay, and so loud That first they mock'd, but, after, revered him."

For a month he works thus faithfully among the thralls, and then the Queen, solitary in her childless castle, "and repentant of the word she "made him swear," looses him from his vow. Then Gareth sought the King, and told him all—of his birth and the purpose for which he had sought the court.

"I have stagger'd thy strong Gawain in a tilt For pastime; yea, he said it; joust can I.

Make me thy Knight—in secret! let my name Be hidd'n, and give me the first quest; I spring Like flame from ashes."

Here the King's calm eye Fell on, and check'd, and made him flush and bow Lowly, to kiss his hand, who answer'd him 'Son, thy good mother let me know thee here, And sent her wish that I would yield thee thine.' Make thee my Knight! my Knights are sworn to vows Of utter hardihood, utter gentleness, And, loving, utter faithfulness in love, And uttermost obedience to the King! Then Gareth, lightly springing from his knees, 'My King, for hardihood I can promise thee. For uttermost obedience make demand Of whom ye gave me to, the Seneschal, No mellow master of the meats and drinks! And as for love, God wot, I love not yet, But love I shall, God willing.' . . . Have I not earned my cake in baking of it? Let be my name until I make my name! My deeds will speak: it is but for a day!"

The King yields, and promises to grant him the first quest. And that very day Lynette appears at court demanding a Knight for succour of her sister in Castle Perilous.

"Lynette my name; noble; my need, a Knight To combat for my sister, Lyonors, A lady of high lineage, of great lands, And comely, yea, and comelier than myself. She lives in Castle Perilous: a river Runs in three loops about her living place: And o'er it are three passings and three Knights Defend the passings, brethren, and a fourth And of that four the mightiest, holds her stay'd In her own castle and so bedeges her, To break her will, and made he wed with him: And but delays his purport till thou send To do the battle with him, thy chief man Sir Lancelot whom he trusts to overthrow. Then wed, with glory; but she will not wed Save whom she loveth, or a holy life. Now, therefore, have I come for Lancelot."

Gareth now demands fulfilment of the King's promise, and the King cannot do other but grant it.

"But on the damsel's forehead, shame, pride, wrath, Slew the may-white: she lifted either arm, 'Fie on thee, King! I asked for thy chief Knight, And thou hast given me but a kitchen knave. Then ere a man in hall could stay her, turn'd, Fled down the lane of access to the King, Took horse, descended the slope street and past The weird white gate, and paused without, beside The field of tourney, murmuring, 'Kitchen-knave!'"

And Gareth, taking horse, follows her,

"On thro' lanes of shouting Down the slope street, and past without the gate!"— while the vulgar Seneschal, like his brotherhood, failing to believe that one of nobler blood had toiled beside them, looks after and blows out reproaches, calling the King mad for his acquiescence in Gareth's request:—

"He was tame and meek enow with me, Till peacock'd up with Lancelot's notices," is his conclusion.

When Gareth overtakes the damsel—

"She, as one That smells a foul-fleshed agaric in the holt, And deems it carrion of some woodland thing, Or shrew, or weasel, nipt her slender nose, With petulant thumb and fingers, shrilling, 'Hence! Avoid, thou smell'st all of kitchen grease.'"

Sir Kay, in defiance of Sir Lancelot's advice, follows, and is soon overthrown, and Sir Lancelot, under command of Arthur, follows at longer distance for protection. But still Lynette and Gareth go on—

"So till the dusk that followed evensong Rode on the two, reviler and reviled, Then, after one long slope was mounted, saw, Bowl-shaped, thro' tops of many thousand pines, A gloomy-gladed hollow slowly sink To westward—in the deeps whereof a mere, Round as the red eye of an eagle-owl, Under the half-dead sunset glared."

Here Gareth frees a man in the toils of seven bandits and finds him a stalwart baron, Arthur's friend, and when offered reward, replies,

"None! For the deed's sake have I done the deed, In uttermost obedience to the King. But will ye give this damsel harbourage? Whereat the Baron, saying, 'I will believe Ye be of Arthur's Table,' a light laugh Broke from Lynette, 'Ay, truly of a truth, And in a sort being Arthur's kitchen knave But deem not I accept thee aught the more, Scullion, for running sharply with thy spit Down on a rout of craven foresters. A thresher with his flail had scattered them. Nay, for thou smell'st of the kitchen still. But an this lord will yield us harbourage, well!'"

After a night's rest at the baron's castle, Gareth goes forward with the maiden, in spite of the warnings that he must fight with four terrible knights—the Morning Star, the Sun, the Evening Star, and Night or Death—for so the Green Knight, the Red Knight, and the Black Knight, are here transmogrified. Gareth defeats two of them, only to be met still with taunts from Lynette. And as he is emerging from the second encounter, bearing the arms of the vanquished, he is met by Lancelot, who—

"Having swum the river-loops— His blue shield lions cover'd—softly drew Behind the twain, and when he saw the star Gleam, on Sir Gareth turning to him, cried, 'Stay, fellow knight, I avenge me for my friend.'"

And after some passes, Gareth, tired with his

former encounters, goes down before Lancelot. Then they recognise each other.

"Thou, Lancelot! thine the hand That threw me? An some chance to mar the boast Thy brethren of thee make—which could not chance, Had sent thee down before a lesser spear, Shamed had I been and sad, O Lancelot, thou! Whereat the maiden, petulant, 'Lancelot, Why came ye not when call'd? and wherefore now Come ye, not call'd? I gloried in my Knave, Who being still rebuked, would answer still Courteous as any Knight, but now if Knight, The marvel dies, and leaves me fool'd and trick'd, And only wondering wherefore played upon, And doubtful whether I and mine be scorn'd; Where should be truth if not in Arthur's hall, In Arthur's presence? Knight, knave, prince, and fool, I hate thee, and for ever."

And Lancelot said, 'Blessed be thou, Sir Gareth! Knight art thou To the King's best wish. O damsel, be ye wise To call him shamed, who is but overthrown? Thrown have I been, not once, but many a time, Victor from vanquished issues at the last, And overthrower from being overthrown. With sword we have not striven; and thy good horse And thou art weary: yet not less I felt Thy manhood thro' that wearied lance of thine. Well hast thou done; for all the stream is freed, And thou hast wreak'd his on his foes, And when reviled, has answer'd graciously, And maketh merry when overthrown, Prince, Knight, Hail, Knight and Prince, and of our Table Round."

And then Gareth at last advances to the last enemy entrenched in blackness.

"All the three were silent seeing, pitched, Beside the Castle Perilous on flat field, A huge pavilion, like a mountain peak, Sunder the glooming crimson on the marge, Black with black banner, and a long black horn Beside it hanging."

At last The huge pavilion slowly yielded up Thro' these black foldings, that which housed therein. High on a nightblack horse, in nightblack arms, With white breast-bone, and barren ribs of Death, And crowned with fleshless laughter, some ten steps In the half light, through the dim dawn, advanced The monster, and then paused, and spake no word." Gareth with one stroke split the skull.

"Then with a stronger buffet he clove the helm As thoroughly as the skull; and out from this Issued the bright face of a blooming boy, Fresh as a flower new-born, and crying, 'Knight, Slay me not: my three brethren bade me do it, To make a horror all about the house, And stay the world from Lady Lyonors; They never dreamt the passes could be past.' Answered Sir Gareth graciously to one Not many a moon his younger, 'Why, fair child, What madness made thee challenge the chief knight Of Arthur's hall?' 'Fair Sir, they made me do it. They hate the King, and Lancelot, the King's friend. They hoped to slay him somewhere on the stream. They never dreamt the passes could be past.' Then sprang the happier day from underground, And Lady Lyonors and her house, with dance And revel and song, made merry over Death, As being after all their foolish fears And horrors only proven a blooming boy, So large mirth lived, and Gareth won the quest."

It is unnecessary to direct attention to the noble meanings of the piece. Duty consecrates all—even the lowliest service—and one duty done heartily all the rest becomes easier—even Death itself is found to be but a blooming boy under disguises. The loftiest in tone, as it is the most naturally simple and complete in workmanship of all the idylls, it will do much to extend Mr. Tennyson's fame. It is surely well for England that in such times, it has a singer that seeks to teach noble lessons with such wondrously sweet persuasiveness. Readers will not unnaturally look in "Gareth" for some of the songs which in former idylls had so much attraction. This is the only one to be found here:—

"O morning star, that smilest in the blue, O star, my morning dream hath proven true, Smile sweetly, thou! my love hath smiled on me. O sun, that wakenest all to bliss or pain, O moon, that layest all to sleep again, Shine sweetly: twice my love hath smiled on me. O dewy flowers that open to the sun, O dewy flowers that close when day is done, Blow sweetly: twice my love hath smiled on me. O birds, that warble to the morning sky, O birds that warble as the day goes by, Sing sweetly: twice my love hath smiled on me. O trefoil, sparkling on the rainy plain, O rainbow, with three colours after rain, Shine sweetly: thrice my love hath smiled on me."

The only other thing in the volume is the "Last Tournament," which calls for no extended review, as we noticed it at the time it appeared in the *Contemporary*.

DR. TYNDALL'S DISCOVERIES IN RADIANT HEAT.*

I.

Professor Tyndall is best known to some as the clear and able expositor of natural knowledge, in whose hands an experiment never

* *Contributions to Molecular Physics in the Domain of Radiant Heat.* By JOHN TYNDALL, LL.D., F.R.S., Professor of Natural Philosophy in the Royal Institution, One Vol. (Longmans.)

fails; to others as the intrepid Alpine climber, whose prowess over mountain peak and crevassed glacier is accompanied by a subtlety of description all too rare; whilst to a wide but shallow section of the religious world his name is only mentioned with abhorrence, as typical of a life to be utterly shunned. To scientific men, however, Professor Tyndall is chiefly known as the recognised authority on the subject of radiant heat. The researches collected in the volume before us are the cause of that recognition.

Following the example of his illustrious friend and former colleague, Faraday, Dr. Tyndall has gathered into a consecutive series for public perusal—first, his classical papers on "Diamagnetism," and now his published investigations on "Radiation." Before noticing these latter contributions to our knowledge of physics, it may be worth while to remind our readers of the manner in which the highest class of scientific investigation is brought to light.

As soon as one of our scientific men completes a train of research, he carefully draws up a report, including the method as well as the results, of his work, and if he deems it of sufficient magnitude, presents that report to the Royal Society. One of the eminent secretaries of that society carefully goes over the manuscript, and if it is accepted, either he or the author himself reads it in due course at one of the weekly meetings of the society. A short abstract is then published in the monthly proceedings of the Royal Society, after which the council decide whether the memoir is of such importance as to be published by them *in extenso*. If they decide favourably, the memoir undergoes fresh scrutiny, until finally, if all be well, we see it raised to the dignity of a place in the Philosophical Transactions. To have his work thus ranked is the great ambition of a man of science. For no scientific society in the world is held in more universal estimation than our own Royal Society. Dating back to 1666, its Transactions present an unbroken series of perhaps the most profound writings anywhere to be found. But the prodigious amount of disciplined labour that those pages express is hardly known to the great mass of Englishmen. We participate in the intellectual and practical good they have wrought for us, but we do not know the workers, nor even whence this good has come. The dust has settled thickly on these heavy volumes, and the name and the outcome of many a noble life has sunk into oblivion.

It is in the Philosophical Transactions that Dr. Tyndall's researches, of which we shall shortly give a very brief outline, have mainly appeared, and hence little more need now be said concerning their high scientific value. Hence too—from what we have already remarked—the obvious advantage of giving them a wider publicity, as in the present volume, by which at the same time their relationship and import can be better grasped than in their previous scattered condition.

The absorption and radiation of heat by gases, vapours and liquids, form the principal subject of these contributions to Molecular Physics. In 1860 Professor Magnus, of Berlin, published a paper on a similar branch of investigation, but Professor Tyndall thus states his claim to priority of work in this field of inquiry:—"In 1854 the action of gases and vapours on radiant heat was a frequent subject of conversation between my scientific friends and myself. . . . I was, however, prevented by other engagements from attacking the subject at this time; and not till the early spring of 1859 were my ideas brought to practical definition. Then, however, I devised and applied the apparatus which, with some modifications and improvements, has been used ever since." A brief preliminary note on the subject was sent to the Royal Society in 1859, followed in 1871 by an elaborate memoir which laid the foundation of the subsequent researches. So much for the question of priority, the point on which scientific men are often most touchy and tenacious.

The whole of these investigations deal with the action of intangible particles of matter on radiant heat or light. The difference between what is termed the "heat of contact" and "radiant heat," is familiar to everyone. When we lay hold of a hot poker we experience the heat of contact, when we warm ourselves by the fire or in the sun's rays we enjoy the benefit of radiant heat. The former is slowly propagated by conduction from particle to particle of sensible masses of matter, the latter is swiftly transmitted by undulations in the so-called luminiferous ether. And inasmuch as this ether interpenetrates both the regions of space and the molecules of matter, so radiant heat freely passes through the practical void between the sun and ourselves, and readily

permeates some of the densest solids. Radiant heat is, in fact, merely invisible light, if such a contradictory expression may be used. *Light* consists of certain ethereal undulations which accord with the possible rate of vibration of the filaments of our retina; *heat* of those undulations which, because they are a little longer, do not accord with our sense of sight. The difference between light and radiant heat is therefore only a difference of wave-length, precisely corresponding to the difference between a high and a low note in music. Accordingly, just as we find some substances transparent to light, some semi-transparent, and some opaque, so also we may justly expect to find a corresponding difference in the behaviour of bodies exposed to radiant heat.

This fundamental fact an Italian philosopher, Melloni, was the first to establish, some forty years ago. Previous to this only a few fragmentary experiments had been made on the transmission of radiant heat through bodies. Melloni created this inquiry, and gave the name *diathermanous* to those substances which transmit radiant heat, and *athermanous* to those which intercept it. The former are analogous to transparent, and the latter to opaque bodies, as regards light. Employing various sources of heat, placed at a convenient distance, Melloni examined the radiation through a number of solids cut in thin slices, and also some liquids poured into a little cell with glass sides—like a pill-box edgewise. He first noticed how much heat, from the lamp or other source, fell on his instrument when nothing intervened, and then how much fell when the substance under trial was placed in the path of the rays. In this way Melloni discovered that rock salt was the most *diathermanous* (heat transparent) solid known, and that glass, though so transparent to light, was comparatively opaque to radiant heat. Quite opaque, indeed, to heat of a low temperature, such as the radiation from a can full of boiling water.*

But though Melloni's researches were an immense acquisition to our knowledge, they told us nothing concerning the action of *gases and vapours* upon radiant heat. In fact, the Italian philosopher considered it impossible that this could ever be made a matter of investigation. Here then come in the subsequent researches of Professor Tyndall, that are gathered into the volume before us. These exhaustive investigations reveal that not only can the absorption of heat by gases and vapours be measured, but that certain perfectly transparent gases placed between the source of heat and the recording instrument, are like a rain-cloud between us and the light of the sun.

Here let us note the instruments employed and the difficulties to be overcome in pursuit of this investigation. An ordinary thermometer is an admirable instrument for measuring the heat of contact, but at best it is quite inefficient to measure the finer phenomena of radiant heat. The discovery of a new means of detecting the smallest changes of temperature, was the key by which Melloni laid bare the facts contained in his famous work, "*La Thermochrose*." This new method was the application of a discovery that had then just been made. It had been found by a philosopher, Seebeck, that when two dissimilar metals, such as copper and iron, were joined together at one end, and their free extremities united by a wire, an electric current was set up, when the junction of the metals was heated. By its action on a magnetic needle—as in the common telegraph—this current can be detected, and its strength estimated; the strength of the current being proportional (*ceteris paribus*) to the amount of heat falling on the metallic couple. By properly combining two suitable metals in a sufficient number of couples, the evidence of the slightest change of temperature is considerably exalted. Built up thus, the instrument is termed a *thermo-electric pile*, and in the hands of Melloni it yielded results, which it would have been vain to have sought by the ordinary mercurial thermometer. It is interesting to reflect how the work of one man finds its reward in the use made of it by another. A German, Seebeck, discovers thermo-electricity, an Italian, Melloni, crowns that discovery by making a thermo-electric pile the unrivalled explorer of radiant heat.

Professor Tyndall adapted Melloni's method of inquiry to his own investigations, and though employing the same kind of instruments, he had the advantage of having far greater delicacy in their construction. His *thermo-electric pile* is only a cubic inch in size, yet contains upwards of ninety couples of bismuth and antimony; the metals found to generate the largest amount of

electricity from the least change of temperature. So sensitive are these instruments that a fly walking over the face of the "pile" will produce a large indication of heat. The wonder of this fact is increased when it is remembered that the heat radiated from the fly is first turned into electricity by destroying the balance of temperature in the pile; this electricity then passes through wires to a distant "galvanometer," round the coils of which it circulates, whereby a finely hung magnetic needle is driven aside; by the deflection of this needle we discover that there is a change of temperature in the pile, and by proper means we can estimate the amount of that change.

Extreme delicacy implies, however, extreme liability to error. And in this case prolonged apprenticeship to his tools becomes imperative on the conscientious investigator. So Dr. Tyndall tells us at the outset of his work, that to render his results secure; "to guard against instrumental defects which might readily substitute a delusive for a real action; and to avoid impurities which, though infinitesimal when measured chemically, were found competent in the case of the feeblest gases to entirely vitiate the results, some thousands of experiments were executed." This will give some idea of the preliminary labour these researches have entailed, labour that has been cheerfully spent, to obtain results that should subsequently be worthy of publication. The remarkable results which Professor Tyndall has thus finally arrived at and firmly established, will form the subject of our next article.

NOTANDA.

Mr. Albany Fonblanque, who died last week, was born in 1797, and though few writers have done more for the Liberal cause, yet, like many another, he had outlived his generation, and but little comment has been excited by his decease. Mr. Fonblanque was many years ago a contributor to the *Morning Chronicle*, and afterwards became connected with the brilliant band who, in the *Examiner*, levelled their lances to some purpose in the interests of Liberalism; eventually becoming editor and proprietor of that journal, which he so conducted that even the *Standard*, in noticing his death, makes graceful acknowledgment of his powers. As a recognition of his services, Mr. Fonblanque was appointed chief of the statistical department of the Board of Trade; when Mr. Forster became editor of the *Examiner*, the duties of his new office henceforth chiefly engaging the attention of the brilliant journalist. Beside being an author of ephemeral literature, Mr. Fonblanque wrote several standard works, of which "*England Under Seven Administrations*" was published in 1837.

Though few men in their eightieth year have sufficient mental or physical vigour to enable them to enter the literary arena, Messrs. Longmans are about to publish "*Essays on the Rise and Progress of the Christian Religion in the West of Europe, from the Reign of Tiberius to the End of the Council of Trent*," from the pen of Earl Russell, which may be taken as supporting the theory that an active life in the public service is not adverse to the retention of the vital forces to an unusually advanced age. Another edition—the fifth—of the veteran peer's essay on "*The English Government and Constitution*" is also just published, from which it would seem that the political successes of early life are to be rivalled in serenest fields by the intellectual efforts of an

"Age that melts with unperceived decay."

Everybody knows how delightfully easy is the English language; foreigners, too, at once comprehend the manifold meanings of the same word; the hydra pronunciations of the same letter. So all of us will no doubt be duly grateful to the inaugurators of a radical reform in the Queen's English. The satisfaction will, however, no doubt be somewhat marred by the knowledge that the path is to be smoothed, Irish fashion, by adding to the obstructions; Mr. G. Withers, who is a prominent champion of the lingual revolution, having kindly racked his imagination to invent fourteen new letters—forty instead of twenty-six difficulties being in prospect for the children of the future when the alphabet has to be mastered. All of which is duly explained in a pamphlet issued by that gentleman. School boards, as if they have not enough matters of controversy on hand, are looked to to assist in propagating the fourteen new-born letters in public appreciation. Really this is an ultra revision age; to think the finger of scorn should be pointed at the English alphabet! a committee of the whole nation be called for to consider its expansion and reform!

The momentous subject of dog consciousness is exercising the wits of those who delight in something difficult of solution; the *Spectator* of Saturday and the *Quarterly Review* both having articles on the important subject. "The difference between dogs and men as regards the mastery of abstract ideas," is, says the *Spectator*, only "one of degree," and a touching story

* Any reader who is interested in this fact can satisfy himself of its truth by holding a blackened kettle of boiling water on one side of a window-pane, and his cheek on the other; no trace of the copious radiation from the kettle will be felt.

of a dog who "suffers under the imitative skill of a parrot" to such a degree as to make "the burden of the mystery of all this unintelligible world" altogether too much for the peace of his canine mind, is brought forward in support of the theory. "Like a dog he hunts in dreams," says Tennyson, which is certainly high testimony to canine intelligence; and again, in the "Golden Legend," we read how

"In the rabbinical book it saith
The dogs howl when, with icy breath,
Great Gammaliel, the angel of death,
Takes thro' the town his flight."

A superstition believed in by not a few in country districts—so that, taking nineteenth century views into consideration, it is by no means to be wondered at that "the poor Indian" of "untutored mind"

"Thinks, admitted to that equal sky,
His faithful dog shall bear him company."

An opinion, indeed, which is not very far in advance of that held by the superfine writers of the *Quarterly* and *Spectator*, who certainly have hit on a question which is more easy to assert than to disprove.

An interesting contribution in the current number of the *Athenæum* is a paper on "Unsuspected Corruptions of Shakespeare's Text," in which Mr. Howard Staunton—who, both on questions relating to chess, and the writings of he whom "rare Ben Jonson" termed "sweet swan of Avon," is equally at home—gives copious proof that "there is still ample scope for conjectural ingenuity, even upon the text of Shakespeare." What a sensation would be caused if it were possible to bring out an edition giving the words of Shakespeare exactly as written, with the text of his thousand and one editors, commentators, and critics in parallel columns. Again, it has over and over been proved—at least to some minds—that the bard was at one time or other nearly every trade under the sun, from a skewer-sharpener to a printer; and, for our part, it seems quite probable that the day will arrive when taking another tack altogether, some learned scribe will bring forward a mass of facts tending to throw discredit on the fact of there ever having been an author named Shakespeare at all—which, indeed, certainly seems quite as feasible, and, in fact, more so, than the late Archbishop Whateley's analogous attempt to persuade, by his logical reasoning, the British public that Napoleon I. was a myth.

It is gratifying to find that crime is decreasing in the United Kingdom, the known thieves and depredators, receivers of stolen goods, and suspected persons in 1871 showing a less total than in the preceding year. To some degree this may perhaps be accounted for owing to the prevention-is-better-than-cure principle now in vogue, as it seems that the police force engaged is greater than at any previous period, the average in 1861 being one to every 937 people; 1870, one for every 835; while last year 828 was the proportion to each guardian of the peace. Curiously enough, London is said to show the greater improvement as regards crime, while the Eastern counties have somewhat gone back. Many more items of interest appertaining to this subject may be found in the "Judicial Statistics" just published under Government supervision. B.

Miscellaneous.

MUNIFICENCE.—It has been our pleasant duty to record from time to time, says the *London Mirror*, the unbounded generosity of a philanthropist, who quietly and unostentatiously sets us a noble example of charity. We have this week to record four donations of 1,000*l.* each, making a total of 10,000*l.* presented anonymously during the past fortnight to our deserving merciful institutions.

RETURNING HOME.—A London correspondent affirms that miners are emigrating from the United States to England, attracted by the high wages paid to colliers, "for though wages are not quite so high as they are in America, they go further on this side of the Atlantic than on the other." Numbers of these emigrants are said to have arrived in Wales. The *Times* of yesterday states that the high wages now being paid in Cornwall are causing the return of miners from America, several having arrived within the last fortnight.

THE CURABILITY OF CANCER.—We are requested by Mrs. Abercrombie, of 22, Hunt-street, Mile-end New Town, to give currency to the fact stated recently by her in a letter to the *Echo*, that she was entirely cured of cancer by Dr. G. Von Schmitt (whose method is described in a pamphlet published by Wyman and Sons). It is a year since this terrible disease was cured, and Mrs. Abercrombie states that her health has ever since been completely re-established, without the least sign of the reappearance of cancer. Mrs. A. thinks that the fact cannot be too widely known.

AUSTRALIAN MEAT.—The Lords of the Admiralty are making an experiment which is not unlikely to result in an important saving to the country. They have opened a meat-preserving establishment in Australia, and large quantities of meat have already arrived at Deptford. It is preserved on an improved principle, the meat, instead of being over-cooked, being merely steamed through and hermetically sealed. The meat issued from the Victoria Victualling Yard at Deptford has on several occasions been sent twice round the world, and when opened has been found to be perfectly good. —At the Hants Quarter Sessions on Monday, Mr.

Sclater-Booth, M.P., reported that Australian meat had been introduced into the county prison with marked success, both from an economical and a sanitary point of view.

SCIENCE LECTURES TO LADIES.—We are happy to hear that the meeting of the British Association at Brighton has stirred up many of the inhabitants of that town to scientific activity. A course of lectures to working men in the Pavilion has been projected. But the ladies have taken the initiative. Through the exertions of one or two ladies a "Brighton Ladies' Educational Association" seems in a fair way of being set on foot. Our friend and contributor, Professor Barrett, F.C.S., has been invited to deliver a course of lectures on Experimental Physics. The first lecture, "On the Study of Natural Knowledge," was delivered last Friday afternoon, when, notwithstanding the wet, upwards of fifty ladies assembled. The Misses Goulty, of No. 2, Sussex-square, Brighton (to whom with their colleague Miss Cunningham the effort is mainly due), have permitted the use of their spacious school-rooms for the purpose of the lectures. Though this movement at present is quite a private one, we take the liberty of calling attention to it, as not only in this matter, but in her happy system of education, Miss Goulty's example is worthy of wider imitation.

Cleanings.

An English paper has been started in Peru. The question has been asked, "Will it be perused?"

A music-dealer announces in his window a sentimental song, "Thou hast loved me and left me for eighteenpence."

The "bottle of sacred oil" recently found in the ruins of Pompeii, turns out to have been a bottle of whisky left behind by pioneers.

The natives in India used to say that when "Sir Henry Lawrence looked twice to heaven and then to earth he knew what to do."

Mr. BILLINGS says, "I have often been told that the best way is to take a bull by the horns; but I think, in many instances, I should prefer the tail hold."

The following notice has been posted on a fence in a country district:—"Nottis—No kow is allowed in these medders, eny men or women letten thare kows run the rode, wot gits inter my medders aforeseed, shall have his tail cut orf by me, Obadiah Rogers."

"SWITCHING" THE LOCOMOTIVE.—"Boys," said a school teacher one day, "what is the meaning of all this noise in school?" "It's Bill Smith, sir, who is imitating a locomotive." "Come up here, William," said the teacher; "if you are turned into a locomotive, it is high time you were switched off."

HAPPY INCONSISTENCY.—The *Jewish Chronicle* says:—"A society of Atheists has been formed at Venice. They recently sent an address of congratulation to King Victor Emmanuel on the escape of his son and daughter-in-law from assassination. Oddly enough, forgetting they were Atheists, they thanked Divine Providence for the miraculous escape, &c."

DIAMOND CUT DIAMOND.—In an old Lanarkshire kirk, long ago, the minister was accustomed, in connection with "the occasion," to enumerate in detail different classes of offenders. "Laddy Betty," an elderly spinster, sat erect in her family pew, and in the pew next to that of her ladyship sat a certain old bachelor laird, a neighbour and acquaintance. When the minister made mention of "card-players and gamblers," the laird used politely but wickedly to offer his snuff-box across to the fair Laddy Betty, hoping that "her leddyship was hearin'." Then when the minister, in due course, came to "profane swearers," &c., Laddy Betty quietly leant over, and tapping the laird with her fan, said, "Ye're no sleepin', I hope, laird?"

STARTING A HENNERY.—A story is told about a Yankee who lately settled down in the West. He went to a neighbour, and thus accosted him: "Wal, I reckon you hain't got no old hen or nothing you'd lend me for a few weeks, have you, neighbour?" "I will lend you one with pleasure," replied the gentleman, picking out the very finest one in the coop. The Yankee took the hen home, and then went to another neighbour and borrowed a dozen eggs. He then set the hen, and in due course of time she hatched a dozen chickens. The Yankee was again puzzled; he could return the hen, but how was he to return the eggs? Another idea. He would keep the hen until she laid a dozen eggs. This he did, and then returned the hen and eggs to their respective owners, remarking, as he did so, "Wal, I reckon I've got as fine a dozen chickens as you ever laid your eyes on, and they didn't cost me a cent, nuther."—*American Paper.*

NOTICE.—The clergy and gentry are respectfully informed that Messrs. Dollond have removed from 59, St. Paul's Churchyard, to No. 1, Ludgate-hill, where Spectacles and Eyeglasses may be had to suit every peculiarity of sight. —Trial glasses sent to any part of the kingdom carriage free. No Travellers employed. Established 1750.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS and Co., Homoeopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

GREVILLE.—Oct. 17, at Glasgow, the wife of the Rev. Palmer G. Greville, LL.B., a son.

MARRIAGES.

NATHAN-KEYES.—Oct. 16, by licence, before the Superintendent Registrar, and afterwards at the Weigh-house Chapel, by the Rev. W. Bentley, William Nathan, of Mountfort-house, Chigwell-row, to Catherine Sarah, widow of the late George Thomas Keyes, of Gray-street, Manchester-square, and Loughton, Essex.

GEARD-HALSE.—Oct. 17, at St. Ann's Church, Wandsworth, by the Rev. Reginald Gunner, M.A., vicar of St. Mary's, Hornsey-rose, assisted by the Rev. E. T. Chave, D.D., Henry, eldest son of Thomas Geard, of Highgate, to Evelyn Jane, second daughter of the late William Halse, of Bromley, Kent.

HARRY-PATTENDEN.—Oct. 17, at Brixton Congregational Church, Spencer Carveth, son of T. C. Harry, of Stockwell, to Marion, daughter of P. Pattenden, of Loudoun-villa, Loughborough-park, Brixton.

PLUMBLY-BICKERTON.—Oct. 17, at Marlborough Chapel, Old Kent-road, by the Rev. W. A. Essery, George Plumbly, of the Stock Exchange, to Emma, second daughter of Mr. G. T. Bickerton, of 517, Old Kent-road.

SAUNDERS-RIDEAL.—Oct. 17, at Forest-hill Congregational Church, by the Rev. G. W. Conder, Cecil G. Saunders, to Selina, second daughter of William Rideal, of Forest-hill.

HARRIS-WAUGH.—Oct. 17, at Park Chapel, Crouch-end, by the Rev. John Corbin, John Thomas Harris, of Hanley, Staffordshire, to Elizabeth Ann, daughter of William Neill Waugh, late of Egham, Surrey.

DEATHS.

BAILLIE.—Oct. 9, at 4, Gower-street, Ipswich, the Rev. John Baillie, 38 years a missionary at home and at Kuruman, South Africa, aged 70.

JARROLD.—Oct. 11, Edith, youngest daughter of Thomas Jarrold, The Mount, Thorpe Hamlet, Norwich.

ROWLAND.—Oct. 19, in his study, at Henley-on-Thames, very suddenly, the Rev. James Rowland, pastor of the Congregational Church.—Friends will kindly accept this intimation.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 37, for the week ending on Wednesday, Oct. 16.

ISSUE DEPARTMENT.

Notes issued	£34,328,780	Government Debt. £11,015,100
		Other Securities .. 3,934,900
		Gold Coin & Bullion 19,328,780
		Silver Bullion
	£34,328,780	£34,328,780

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000	Government Securities, (inc. dead weight annuity) £13,256,546
Reserve .. 3,145,478	Public Deposits .. 5,510,196
Other Deposits .. 19,465,772	Other Securities .. 21,330,271
Seven Day and other Bills	Notes .. 7,889,125
	Gold & Silver Coin 661,856
	£43,137,798
	£43,137,798

Oct. 17, 1872. FRANK MAY, Deputy Chief Cashier.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6*l.* each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

KINAHAN'S LI. WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LI." on seal, label and cork. Wholesale Depot, 20, Great Titchfield-street, Oxford-street, W.

HOLLOWAY'S PILLS subdue with ease and certainty every form of dyspepsia, the greatest plague of life. Mankind at large have experienced the horrors of indigestion. No description of the malady is required, for all have recognised it in one or other of its many forms. Let it be known as the greatest comfort to sufferers from disordered digestion that no medicine acts so mildly and yet affords such immediate relief as Holloway's renowned Pills. Young and old, rich and poor, active and sedentary, daily bear undoubted testimony to their safe and efficient action. One trial secures their future patronage. To all travellers subjected to variable climates, differing diets, and irregular habits these peerless Pills will prove a boon.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Oct. 21.

The deliveries of English and foreign wheat continue small. English wheat came to hand in poor condition, after the continued rainy weather. The best samples were disposed of at last Monday's quotations, but the bulk remained on hand. Foreign wheat was held with firmness, and we had a fair retail trade, at former prices. The flour trade was active, at former prices. Peas and beans supported previous rates. Malting barley was fully as dear. Grinding descriptions were 6*d.* lower. Indian corn was unchanged in price. The supplies of oats are large, and prices have declined 6*d.* per qr. since this day week. For cargoes on the coast last week's quotations may be quoted.

BREAD, Monday, Oct. 21.—The prices in the Metropolitan are, for Wheat Bread, per 4*lbs.* loaf, 7*d.* to 8*d.*, Household Bread, 6*d.* to 7*d.*

METROPOLITAN CATTLE MARKET, Monday, Oct. 21.—The total imports of foreign stock into London last week consisted of 15,373 head. In the corresponding week last year we received 16,763; in 1870, 14,488; in 1869, 11,277; and in 1868, 7,372 head. In the cattle trade to-day there has been much depression. The weather has been very unfavourable for killing, and, although supplies have not been large, values have been decidedly reduced. About an average supply of English beasts have been on sale. During the earlier part of the morning the best breeds

occasionally made 5s. 10d., but this quotation was not maintained, and later in the day the top price did not exceed 5s. 8d., whilst many good animals were disposed of at 5s. 2d. to 5s. 4d. per 8lbs. The fall in the value of choice stock varies from 2d. to 4d. per 8lbs., but inferior breeds are altogether irregular. The few foreign animals on offer were of indifferent quality, and were disposed of at low rates. From Lincolnshire, Leicestershire, and Wolverhampton we received about 1,900; from other parts of England, about 250 various breeds; from Aberdeen, 34 Scots and crosses; and from Ireland, 350 beasts and 250 cows. The supply of sheep has been short. In all breeds sales have progressed slowly, at from 2d. to 4d. per 8lbs. less money. The best Downs and half-breeds have made 6s. 6d. to 6s. 8d. per 8lbs. Calves have been dull, and easier. Pigs have been unaltered.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	10	4	2	Prime Southdown	6	6	6	8
Second quality	4	4	4	8	Lge. coarse calves	5	0	5	6
Prime large oxen	5	2	5	4	Prime small	5	8	6	4
Prime Scots	5	6	5	8	Large hogs	3	8	4	6
Coarse inf. sheep	4	2	4	6	Neat sm. porkers	4	8	5	0
Second quality	4	8	5	4	Lamb	0	0	0	0
Pr. coarse woolled	6	0	6	4					

METROPOLITAN MEAT MARKET, Monday, Oct. 21.—There were moderate supplies of meat on offer to-day. The trade, although slow, was firm, at the annexed quotations.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	0	3	8	Middling do.	4	0	4	8
Middling do.	3	8	4	0	Prime do.	4	10	5	4
Prime large do.	4	4	4	10	Large pork	3	6	4	0
Prime small do.	4	8	5	2	Small do.	4	4	5	0
Veal	5	0	5	8	Lamb	0	0	0	0
Inferior Mutton	3	4	3	8					

PROVISIONS, Monday, Oct. 21.—The arrivals last week from Ireland were 3,248 firkins butter and 3,886 bales bacon, and from foreign ports 24,944 packages butter, and 687 bales bacon. The Irish butter market was firm last week, but the business limited, at a little change in prices. Foreign was also slow. Prices generally declined 2s. to 4s. per cwt. Best Dutch 120s. to 124s. Waterford sizeable bacon declined 6d., and other descriptions 2s. to 4s. per cwt.

COVENT GARDEN MARKET, Friday, Oct. 18.—Very little variation has occurred here during the week. Hothouse grapes and pines and late peaches are quite sufficient for the trade.

HOPS.—BOROUGH, Monday, Oct. 21.—The firm tone noticed in our last for fine hops now prevails for every description. The low prices current for brown hops has begun to attract the attention of buyers, and considerable quantities have changed hands. The finest and choicest samples have also been in good demand, and the slight advance last quoted has been fully maintained. At Weyhill Hop Fair a large business was effected, especially in Farnhams and Countries, which were completely cleared out, and may now be quoted dearer. Continental markets are firm in Bavaria, a slight advance is reported. Mid and East Kent, 75s., 60s., to 140s.; Weald of Kent, 60s., 80s. to 100s.; Sussex, 60s., 70s., to 84s.; Farnham and country, 84s., 105s., to 120s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday Oct. 21.—There are limited supplies of English potatoes, which changed hands steadily at the enhanced rates subjoined. Foreign of all kinds are in good supply, and make from 80s. to 105s. per ton. Last week's imports into London consisted of 20,399 bags and 869 tons from Antwerp, 4,015 bags and 869 tons Dunkirk, 1,145 bags Rotterdam, 1,213 bags Boulogne, 10 bags Havre, 115 tons Dahouet, 70 tons St. Malo, 222 bags St. Valery, 150 sacks Nantes, 106 tons Louvain, 43 tons Plouer, 185 tons and 182 bags Calais, 1,217 bags Brussels, 394 bags Ostend, 425 tons and 2,625 bags Bremen, 10 bags Gottenburg, 1,105 tons Stettin, 2,552 bags Hamburg, 1,095 bags Harlingen, 125 tons Keestemunde, 1,701 bags Ghent, 26 bags Amsterdam, 22 bags Christian-sand, 453 bags Christians, and 120 tons Bremerhaven. Kent Regents, 150s. to 170s. per ton; Essex regents, 140s. to 150s.; Rocks, 130s. to 160s. per ton.

SEED, Monday, Oct. 21.—The few samples of new English cloverseed offering were held for high prices, according to quality, but few sales effected, German and French were rather dearer, with more buyers of the best parcels. Trefoil met rather more inquiry, and prices were well supported. White mustardseed was quite as dear, and brown Dutch 6d. per bushel higher, in consequence of the English being very inferior in quality this season. Hempseed realised full rates for all sorts. Prime canaryseed was fully as dear. Winter tares were purchased steadily, at about previous values.

WOOL, Monday, Oct. 21.—The wool market has been less active. Since the close of the public sales the demand for colonial wool has somewhat subsided, but prices have been maintained. In English wool transactions have been only moderate, at about late rates.

OIL, Monday, Oct. 21.—There has been a moderate demand for linseed oil at about late rates. In rape not much business has been doing. Other oils have been quiet.

TALLOW, Monday, Oct. 21.—Market quiet. New Y.C. spot, 46s., old 44s. per cwt. Town tallow 44s. net cash.

COAL, Monday, Oct. 21.—At market 22, all sold. Market 1s. dearer. Hartlepool original, 28s.; Holywell Main, 27s. 6d.; Tees, 27s. 3d. Ships fresh arrived, 22.

Advertisements.

THE SECRETARIAT of the BRITISH SOCIETY for the PROPAGATION of the GOSPEL amongst the JEWS having become VACANT, the Committee are open to receive applications for the office from persons feeling deep personal interest in the objects of the Society. Salary, £300 per annum.—Letters to be addressed to the Treasurer, W. G. Habershon, Esq., 38, Bloomsbury-square, W.C.

WINTER RESIDENCE, with all the advantages of English Home comforts and proximity to relatives and friends, at Smedley's Institution, Matlock Bank, near Matlock Bridge Station, Derbyshire, with or without the peculiar Mild Hydropathic Treatment, conducted by W. B. Hunter, M.D.C.M. Glas. The extensive saloons, lofty and well-ventilated bedrooms, all kept at summer temperature night and day, without draughts. Charges moderate.

WANTED, a YOUTH to the Grocery and Provision trade. Premium or not, according to condition. Apply, "Post-office," Welford, Rugby.

MINISTERIAL ASSISTANCE.—An influential Congregational Church in a Provincial City in a salubrious neighbourhood NEEDS the services of a MINISTER as Sunday Evening Lecturer.—For particulars address, H. C., care of T. T. Curwen, Esq., Change-alley, Cornhill, London.

TO GROCERS' ASSISTANTS.—WANTED, an Active, Obliging YOUNG MAN, accustomed to the Country Trade. Dissenter and Member of a Christian Church preferred.—Apply to S. A. and J. Bush, Byfield, Daventry.

EXAMINATIONS for the CIVIL SERVICE, MATRICULATION, and the COLLEGE of SURGEONS.

Mr. JOHN LEEDS, B.A., London, assisted by Eminent Masters, prepares Gentlemen for the above Examinations. Mr. Leeds, who has had fifteen years' experience in preparing for public Tests, adapts his mode of Tuition, as far as possible, to the character of the Pupil, and by creating in the student's mind a consciousness of progress, thereby produces a stimulus to further exertion.

Mr. Leeds gives to his Pupils individual attention in their studies, and strives to inculcate high principles in their conduct.

MR. JOHN LEEDS, B.A.

Henley House, Kilburn, N.W.

CONFERENCE on ELECTORAL REFORM.

REDISTRIBUTION OF SEATS.

A Conference, convened by the Electoral Reform Association of Representatives of Reform Associations, Liberal Electoral Committees and others, to discuss grievances arising out of the present imperfect system of representation, will be held at ST. JAMES'S HALL, London, on the 12th NOVEMBER, at Eleven o'clock. Reform Associations, Liberal Committees, and others are invited to nominate representatives to attend such Conference.

A Public Meeting will be held in the Evening of the same day in support of the resolutions adopted by the Conference.

Further information may be obtained on application, by letter, to Mr. JAMES BEAL, Hon. Sec. Electoral Reform Association, 20, Regent-street, Waterloo-place, London, S.W.

THE HALLEY TESTIMONIAL will be presented at a PUBLIC BREAKFAST, on TUESDAY NEXT, October 29th, at the LONDON TAVERN, Bishopsgate-street, at Half-past Nine o'clock. Applications for Tickets (2s. 6d. each) to be made to the Rev. Thos. Aveling, Kingsland, E., or at the Mission House, Blomfield-street, Finsbury, up to Saturday, October 26th.

AGRICULTURAL LABOURERS' EMIGRATION FUND.—The distressed condition of the Agricultural Labourers in various parts of the country, through the unjust and oppressive conduct of the farmers, who are not only discharging their men, but ejecting them from their cottages, and in many instances throwing their goods into the road, demands that an immediate effort be made to save them from extreme suffering or the worst form of pauperism during the coming winter. It has been admitted by the "Standard" newspaper, an organ not in sympathy with them, that the only effectual remedy for this state of things is MIGRATION and EMIGRATION. In order to effect this Funds are needed, and an earnest appeal is made by the Committee of the "National Agricultural Labourers' Union" to a generous public, in full confidence that such appeal will meet with a hearty and liberal response. Donations will be thankfully received and duly acknowledged by Jesse Collings, Esq., Birmingham; E. Jenkins, Esq., The Temple, London; John S. Wright, Esq., Birmingham; W. G. Ward, Esq., Perrinton Towers, Ross, Herefordshire; J. C. Cox, Esq., J.P., Hazelwood, Belper; Henry Taylor, General Secretary, Leamington; J. E. M. Vincent, Treasurer, "Chronicle" Office, Leamington.

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JOSEPH SOUL, Secretary.

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All the accounts are open to the inspection of governors.

HOME CHARITY.—URGENT APPEAL.

THE ALEXANDRA ORPHANAGE for INFANTS, Hornsey-rose, at the present time is greatly in want of funds. There are 106 infants under care, and many applicants for admission. The Orphanage has ample accommodation for 200 at present, and is intended for 400. Contributions are very earnestly solicited, and will be thankfully received. The charity has no endowment, no funded property, but entirely depends on voluntary support.

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
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STATISTICS

OF

RELIGIOUS ACCOMMODATION IN THE LARGE TOWNS

OF

ENGLAND AND WALES, 1872.

PART I.

CITIES AND BOROUGHES WITH A POPULATION EXCEEDING 100,000.

INTRODUCTION.

It is now more than twenty years since the Religious Census of 1851 was taken. Those statistics, which were so admirably and impartially tabulated by Mr. Horace Mann, were a revelation of the great results produced by Voluntaryism in the extension of religious institutions; of the hardly suspected fact that about one-third of the population of England and Wales on the average held aloof from public worship; and also of the growing strength of the Nonconformist bodies. It cannot be disputed that that Census was the means of quickening religious activity throughout the land. When the exact nature and extent of the spiritual destitution was thus authoritatively made known, prompt and general measures were taken to provide a remedy. Very soon, however, loud complaints were heard from zealous members of the Church of England that injustice was done to the Establishment, especially in the matter of church attendance, and that errors and exaggerations abounded in the Census. But it should not be forgotten that the main value of those Returns lay not in the tables of attendances, but in the statistics of places of worship and their accommodation. Whatever may be said with regard to the former, the general accuracy of the latter has not been impugned. It was the truth which was so unpalatable to some minds. The good which the Census of 1851 was the means of originating can happily never be undone. This brief explanation is necessary, inasmuch as the official record of religious accommodation in 1851 is taken as the basis of comparison in the tables we propose to give.

Ten years elapsed, and the influence of the Bench of Bishops prevented the Government from proposing another Religious Census on the basis of 1851, notwithstanding its admitted value. Instead of this Sir G. Cornwall Lewis, or rather Lord Palmerston's Government, was in 1860 induced to bring in as a substitute a bill for taking a Census of Religious Profession—an ecclesiastical counting of noses:—as though in a country where one-third of the population abstained altogether from public worship, such a scheme could be of any practical value, or otherwise than perfectly delusive. Suffice it to say that the bill was withdrawn in consequence of a combination of all the Nonconformist bodies against it.

After another decade of years had passed, the question of a Religious Census was again discussed. In 1870 Mr. Bruce, on the part of the Government, expressed his willingness to adopt either or both the rejected proposals. But as the Episcopal Bench objected to the scheme of 1851, and Nonconformists to that of 1861, nothing was done.

If it is to rest with the authorities of the State Church, we are apparently never to have another Religious Census on the basis of 1851, and without official help it is impossible to obtain a complete one. Of course no private resources nor combination of resources can fully undertake so vast a task as was accomplished in 1851 by all the resources of the State; nor, if they could, would such returns have any official authority. We propose, however, to attempt some portion of the work. Venturing to differ *in toto* from the Episcopal Bench, we believe that such information is essential in the present aspect of ecclesiastical affairs and parties; that it is perfectly fair, and does injustice to no religious body; that it will vindicate the utility and the sound basis of the Returns of 1851; and that in many ways it may prove to be of public service.

There are, moreover, special reasons why the attempt should be made at the present time. The recent publication of the summary of the Population Returns of 1871 affords a basis of comparison for religious purposes. Such information, also, even if it covers only part of the field, will dispel many extraordinary misconceptions. It will be remembered that during the debate on Mr. Miall's motion last session, Mr. Thomas Hughes asserted that Nonconformity was on the decline; and in proof of his position he quoted some statistics as to the registration of chapels, which he has since frankly admitted were founded on an entire misreading of them. Still, the opinion which lay at the bottom of this statement—that the Established Church is not only growing in strength and numbers, but is doing so at the expense of Nonconformity—is widely prevalent. Indeed some

very staunch Nonconformists have been talked into that belief. The absence of definite information has besides led to many erroneous, not to say outrageous, assumptions. Thus we find Mr. Hubbard, late M.P. for Buckingham, declaring at a recent Church Defence meeting that "instead of Dissenters having a majority, they do not constitute *one-fourth* of the population," and that "the very best authority" showed that they "only constitute 22 per cent. of the population." More recently the *Daily Telegraph* stated:—"Those who go to the national places of worship are now half as many again as they were thirty years ago, and new churches have been springing up at a rate which must be alarming to Mr. Miall and his friends." Such broad and one-sided assertions must be taken for what they are worth. We shall endeavour to test them, so far as our large towns are concerned, by facts given in such detail as will leave no fair ground for mistake or uncertainty.

Our whole scheme may be briefly described. We propose that it shall embrace all the towns of England and Wales containing a population of 20,000 and upwards, arranged as follows:—

FIRST CLASS.		Aggregate population.
14 Towns with more than 100,000 inhabitants		2,905,400
SECOND CLASS.		
20 Towns with more than 50,000 and under 100,000 inhabitants	.. .. .	1,448,360
THIRD CLASS.		
33 Towns with more than 30,000 and under 50,000 inhabitants	.. .. .	1,280,114
FOURTH CLASS.		
18 Towns with more than 20,000 and under 30,000 inhabitants	.. .. .	454,592
85 Towns		6,088,466

In November, 1865, we published in a supplement similar Tables relative to the places of worship and their accommodation within the metropolitan area.* Deducting the population of London and of the above towns, there will remain about thirteen and a quarter millions in England and Wales, comprising the boroughs with a population under 20,000 and the country districts—to deal with which would manifestly be beyond the reach of private enterprise.

The tabular statements given below, and those to be published in subsequent supplements of the *Nonconformist*, will speak for themselves. They have been compiled with the greatest care on information furnished in each case by residents in the several towns, who were supplied with blank forms, and requested strictly to study accuracy and impartiality in filling them up. We can vouch for the laborious efforts of the enumerators to ascertain the truth, and to secure exactness in the smallest details, by going to the fountain-heads of information. Most of them are persons specially qualified for the task by local experience and statistical aptitude. In the case of some, such facts have long been made a special study for local religious objects. Time and money have not been spared to ensure faithful information, and we cordially thank our coadjutors for their anxious care in assisting us to obtain it. In one or two cases, where the Returns are not so complete as we could wish, the omission is specially noted and accounted for.

No one, we think, will deny that the method we have adopted is obviously fair and adapted to elicit the truth. There is no selection of towns for a special purpose. In the first instance, those with a population of more than 100,000 are dealt with; then the towns with more than 50,000 inhabitants—and so on. In each case the details are given in full, and are thus open to the searching test of local examination and criticism. It is obvious, therefore, that by this plan

* These Tables, together with an illustrative article from the *British Quarterly Review*, were published in a pamphlet form by Messrs. Hodder and Stoughton, Paternoster-row. They showed that while the aggregate population of the metropolitan parishes was 3,015,494, the number of sittings was 917,895, being adequate to the wants of 30·4 of the population. Of these sittings the Established Church provided 57 per cent, and the other religious bodies 43 per cent. As to the present ratio of the religious provision in London to the population, there is no definite information.

"cooked statistics" would soon be exposed, and palpable exaggerations detected. Though we are of course unable to vouch for the correctness of every single item in the great mass of figures contained in the subjoined Tables, and those which will follow, their substantial accuracy, it will be found, is indirectly confirmed by the statistics of 1851, which are quoted side by side. Believing, therefore, that the Tables are in the main correct, we court the most rigid scrutiny, in the full conviction that in proportion as they are carefully examined, will their trustworthiness be vindicated.

The subjoined Tables, as we have indicated, refer only to our fourteen largest towns. The Returns for 1851 are copied literally for the sake of comparison. In the very few cases where there is any variation it is noted. All Presbyterians are grouped together. The number of members of the Scotch Establishment in England is very small, and the other Presbyterians are verging upon amalgamation. The same course is pursued relative to the Baptists, who also are wisely approximating—"Particular" and "General" Baptists being now members of the same Union. To a considerable extent mission stations which are known to be used for stated services are classed as "Places of Worship," but when this is the case, it is referred to under the "Remarks." But the information about mission stations is less complete than we could desire.

AGGREGATE RESULTS.

It is impossible to glance through these Tables without reaching the conclusion, that the Voluntary Principle is entirely adequate to meet the religious wants of our large towns. For an aggregate population of 2,905,400, 1,665 places of worship with accommodation for 1,062,478 persons are provided; being at the rate of 36.5 per cent. of the entire population. If, however, we assume with Mr. Horace Mann that only 58 per cent. of the population requires to be provided for—and this estimate has been generally accepted as reasonable—the proportion of sittings to the population able to attend public worship (reduced in the fourteen towns by this process to 1,685,133) rises to 63 per cent. of the number required. A comparison of 1851 with 1872 will suggest further satisfactory conclusions:—

FOURTEEN LARGEST TOWNS OF ENGLAND.

	Population.	No. of Places of Worship.	Sittings.
1851	2,042,732	1,139	736,118
1872	2,905,400	1,665	1,062,478
Increase	862,668	526	326,360

It will thus be seen that while the increase of the population during these twenty years has been 42.4 per cent., the religious accommodation has increased at the rate of 44 per cent. Not a farthing of the money expended on these additional places of worship, either in the Church of England or in other Churches, has been drawn from public resources. They have been erected by the free-will offerings of the members of the various communions. Indeed, although the religious means are not equal to what would be required if all the available population were disposed to use them, the supply in the aggregate unhappily exceeds the demand. Probably one-third—at all events, one-fourth—of the existing accommodation is not used, and there is not much reason to believe that there has been, in this respect, any great improvement since 1851. But during the last twenty years, there has been an immense development of just those suitable and irregular agencies for coping with religious destitution, which religious zeal only can supply—in the shape of city missions, theatre services, mission stations, cottage services, out-door preaching, &c., by means of which the Gospel has been carried to a lower stratum of society than was ever before the case.

ESTABLISHED AND NON-ESTABLISHED CHURCHES.

Possibly the contents of Tables No. I. and II., which show the relative provision made by the Established and Non-Established Churches in the fourteen large towns referred to, will surprise most of our readers. It will certainly startle not a few persons in high places who have a vague impression—born of the confident assertions of extreme partisans of the Establishment, who conveniently ignore the lesson of 1851—that Dissent is on the decline. The general result is as follows:—

RELATIVE ACCOMMODATION IN THE FOURTEEN LARGEST TOWNS.

	1851		1872.	
	Places of Worship.	Sittings.	Places of Worship.	Sittings.
Established Church	328	313,097	540	427,592
Non-established Churches	811	423,021	1,125	634,886
In favour of the non-Established Churches	483	109,924	585	207,294

Put in a simpler form, the result may thus be stated:—

	Proportion per Cent.	
	1851.	1872.
	Sittings.	Sittings.
Established Church	42	40.2
Non-established Churches	58	59.8

Two most important conclusions may be drawn from these figures. In the first place, Nonconformity, or the non-Established Churches, in our large towns continue to grow much faster than the Established Church. Whereas in 1851, the former provided 58 per cent. of Church accommodation, or 16 per cent. more than the latter, twenty years later this relative disparity is found to be widened nearly 4 per cent. This remarkable and continuous expansion of the Free Churches is certainly not the result of their superior wealth. Relatively to the

Church of England, Nonconformists are vastly inferior in social position and pecuniary resources. Their religious institutions are solely the result of their own religious zeal. This steady growth of religious communities which have never enjoyed the patronage of the State, nor received public help in the shape either of endowments or of money grants, is a marvellous phenomenon which statesmen might well ponder, and Churchmen lay to heart. Is it not clearly to be traced to that higher spirit of self-sacrifice and liberality, which perfect freedom of position and action engenders? In the second place, the relative position of Church and Dissent at the present time deserves serious consideration. In our fourteen largest towns, Dissent provides nearly 60 per cent. of the aggregate religious accommodation. In other words, the proportion supplied by the Free Churches approximates to two-thirds of the means of religious worship in these great cities and boroughs. This does not look like a decline of Dissent. Of course this striking disparity has relation only to a town population of about three millions. We have yet to see the result in other towns. Without anticipating statistics which, taking a wider range, will form a more satisfactory basis of comparison, this revelation of the preponderating strength of Nonconformity in our largest towns, gives, so far as it goes, a new aspect to the claim of the Church of England to be called a National Church; a new view of all schemes of "comprehension"; new significance to the relations of Nonconformists to the Liberal party; and new arguments in favour of disestablishment.

The facts we have referred to are given in more detail in the tables. It will be seen that in one town only—Brighton—does the Established Church provide more than half of the religious accommodation, and there the disparity has increased since 1851—owing mainly to the zealous action of the High Church and Ritualists in that famous watering place. Liverpool, also, in that year, had a slight preponderance, the proportion being 52.5. But by the greater relative progress of other religious communities, the proportions are reversed—the Church in that great seaport now providing only 45 per cent. of the sittings. It will be seen that in Manchester and Salford the Establishment has relatively bettered its position since 1851—owing, perhaps, in part, to the influence of a liberal and energetic bishop—but in most of the strictly manufacturing towns, like Bradford, Sheffield, Birmingham, and Wolverhampton, Nonconformity is making rapid strides. Though, on the whole, Dissent has made greater progress than the Establishment during the last twenty years, it will be seen from Table II. that the advance of the Church of England has been very decided—being on the average 36.5 per cent. This increase of new churches has been especially apparent in Brighton, where the accommodation has, in that period, increased 85.3 per cent.; in Salford, where the rate of progress has been 76.9 per cent.; and in Birmingham, Bradford, and Wolverhampton. At such gratifying proofs of Christian vitality and voluntary zeal in the Anglican communion Nonconformists may rejoice as much as Churchmen.

RELATIVE PROPORTION OF THE DENOMINATIONS.

Table No. III. will, we doubt not, be scanned with some curiosity. The Wesleyan Methodists, of course, come next to the Established Church, and in the large towns provide about one-third as much accommodation. Though the Wesleyans have increased their sittings at the rate of 36.9 per cent. in twenty years, their progress has by no means been so rapid as that of the United Methodists and Primitive Methodists, who, for the most part, act upon a lower stratum of society. Both of these denominations have in that period nearly doubled their strength. Taking the several branches of the Wesleyan family together—some of which do not figure in Table III.—they provide almost three-fourths as many sittings as the Church of England. The Presbyterians have also more than doubled their religious means in our large towns. The Congregationalists, who in point of numbers stand next to the Wesleyans, have increased their sittings by 46.3 per cent., and the Baptists by 39.8 per cent. The ratio of increase among the Roman Catholics (63.7 per cent.) need not excite the susceptibilities of the Protestant majority. Such as it is, it is chiefly accounted for by continuous Irish immigration; while that Church provides no more than one-eighteenth part of the religious accommodation of our large towns.

DEFICIENCY OF ACCOMMODATION.

Table No. IV. shows the population of each of these large towns in 1871, and the accommodation that is still required on the assumption that 58 per cent. is to be provided for. The worst off in religious means are Birmingham, Liverpool, Manchester, and Sheffield; Bradford, Bristol, Brighton, Stoke, and Wolverhampton being the best supplied. Taking the fourteen towns together, and assuming 58 per cent. to be the standard of sufficiency, there is a deficiency of accommodation in an aggregate population of 2,903,400 for 622,650 persons. But, as before remarked, the supply of churches and chapels is on the average, notoriously in excess of the demand. This fact is confirmed by information supplied us by some of our most zealous correspondents, who have sent particulars of the attendance in the places of worship in their own localities. These statistics we reserve for future use.

In our next Supplement (Wednesday, Nov. 6th) we propose to deal with the twenty towns of England and Wales having a population of more than 50,000 and under 100,000.

* * Several of our correspondents have sent corrections at the last moment. They are not very material to the general result, but would necessitate a revision of all our calculations ab initio, and a postponement of the publication of these statistics. A few notes on the subject are given in the body of the paper.

LIVERPOOL (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 375,955.		1871. Population, 493,346.		Increase between 1851 and 1872.		Remarks.
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	
Church of England...	59 •	60,545	64	70,573	5	10,028	Exclusive of rooms for lay preaching. Three mission stations (800).
Presbyterians ...	8	7,830	17	13,550	9	5,720	One mission station (125).
Congregationalists ...	10	7,942	14	11,320	4	3,378	Five Welsh. Mission stations not ascer- tained.
Baptists ...	11	6,520	14	10,221	3	3,701	Three Welsh. Five mission stations (1,450).
Society of Friends ...	1	940	1	940†	...	(dec. 700)	One mission station (200).
Unitarians ...	4	1,791	4	1,791	...	...	Three Welsh. Three mission stations (310).
Wesleyan Methodists ...	17	8,944	11	11,730	(dec. 6)	2,786	
United Methodist...	5	2,431	7	3,530	2	1,099	
New Connexion Methodists ...	3	2,020	2	1,400	(dec. 1)	(dec. 620)	
Welsh Calvinistic Methodists ...	5	4,241	6	5,050	1	809	
Primitive Methodists ...	3	1,300	9	1,800	6	500	An estimate, including mission stations.
Other Methodists ...	...	...	3	1,500	3	1,500	"Free Gospelers."
Bible Christians ...	...	...	2	1,250	2	1,250	"Brethren" and "Disciples."
Countess of Huntingdon's Connexion ...	1*	150	...	...	(dec. 1)	(dec. 150)	
Roman Catholics ...	16	14,218	20	17,520	4	3,302	Congregations succeed each other rapidly on Sundays in Roman Catholic chapels.
All others ...	22	3,514	10	4,414	(dec. 12)	900	"All others" includes 3 Bethel Unions for Sailors (980), Free Church of England (600), Lay ditto (300), German Lutherans (800), Greek (800), Mormons (100), Swedenborgians (400), Jews (434).
Total ...	165	122,386	184	155,889	19	33,503	

* Probably included in Congregationalists for 1872.

† Altered from "240" at last moment, but the original castings-up remain.

The statistics in this return (the last received by us owing to special difficulties) have been obtained under great pressure. As the list of mission stations is very imperfect, they are in only one case (Primitive Methodists) included under the head "Places of Worship," though they are mostly used as such. One of our correspondents estimates the mission stations at 157, but gives no details. It is possible one place or more of the "Presbyterians" and "Calvinistic Methodists" may be relatively transposed. As, however, the details of every church or chapel are before us, the return is, we think, substantially correct—especially as to the "Church of England"—but the numbers in the aggregate are probably under estimated.

MANCHESTER (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 303,382.		1871. Population, 355,665.		Increase between 1851 and 1872.		Remarks.
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	
Church of England...	32	38,120	51	50,770	19	12,650	Have good schools. One mission station.
Presbyterians ...	8	5,680	9	6,650	1	970	
Congregationalists ...	19	12,698	20	14,890	1	2,192	Ditto.
Baptists ...	8	4,490	8	5,020	...	530	Ditto.
Society of Friends ...	1	1,330	1	1,330	...	...
Unitarians ...	4	2,700	5	3,110	1	410	Two mission stations.
Wesleyan Methodists ...	17	12,973	16	13,360	1	387	Good schools. New chapel to be opened in a month.
United Methodist Free Churches ...	10	5,271	9	7,050	(dec. 1)	1,779	
New Connexion ...	2	1,150	3	1,550	1	400	
Primitive Methodists ...	5	1,856	9	2,750	4	894	
Welsh Calvinistic Methodists ...	1	300	1	300	...	...
Bible Christians ...	1	450	2	450	1	...	
Countess of Huntingdon's Connexion ...	1*	577	...	...	(dec. 1)	(dec. 577)	
Other Methodists ...	...	...	5	2,710	5	2,710	
Roman Catholics ...	7	6,850	12	8,760	5	1,910	Have day and Sunday-schools.
Jews ...	2	428	2	428	...	...
All others ...	4	1,056	9	2,358	5	1,302	"All others" includes Swedenborgians, two German churches, a Greek church, and several smaller places.
Total ...	122	95,929	162	121,486	40	25,557	

* This may perhaps be included in Congregationalists for 1872.

Among the religious agencies at Manchester our correspondent notes the Young Men's Christian Association, which has three branches, and the Boatmen's Bethel, which has six districts, nine missionaries, and some 400 voluntary assistants, who distribute the Scriptures and tracts.

BIRMINGHAM (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 232,841.		1871. Population, 348,696.		Increase between 1851 and 1872.		Remarks.
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	
Church of England...	25	30,843	46	47,607	21	16,764	Including six mission stations (1,300). Two new churches projected.
Presbyterians ...	1	700	5	2,300	4	1,600	
Congregationalists ...	12	6,657	17	10,950	5	4,293	Including seven mission stations (say 1,400). One chapel to be enlarged for 400 more. New one about to be commenced.
Baptists ...	10	7,317	19	10,770	9	3,453	Including four mission stations (900).
Society of Friends ...	2	744	3	900	1	156	Including two mission stations (300).
Unitarians ...	5	3,084	6	4,000	1	916	
Undenominational (G. Dawson) ...	...	...	1	1,500	1	1,500	
Wesleyan Methodists ...	13	7,814	16	13,750	3	5,936	Including seven mission stations. New chapel for 900 being erected.
United Methodists...	3	870	4	1,850	1	980	One mission station (200). New chapel about to be erected for 600.
New Connexion ...	3	1,388	6	1,700	3	312	
Primitive Methodists ...	3	656	9	2,376	6	1,720	Including two mission stations (250). New chapel contemplated.
Lady Huntingdon's Connexion ...	1	200	...	...	(dec. 1)	(dec. 200)	
Roman Catholics ...	4	1,549	7	3,200	3	1,651	
Latter Day Saints ...	1	1,600	...	...	(dec. 1)	(dec. 1,600)	
Swedenborgians ...	1	500	2	900	1	400	
Disciples of Christ ...	...	...	3	950	3	950	
Jews ...	1	360	1	1,450	...	1,090	
All others ...	7	2,432	11	3,050	4	2,818	
Totals ...	92	66,714	156	107,453	64	32,739	

SHEFFIELD (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 135,810.		1871. Population, 239,947.		Increase of Sittings between 1851 and 1872.		Remarks.
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	
Church of England...	23	19,562	28	27,110	5	7,548	Including one schoolroom used as a district church, about 400.
Presbyterians ...	...	...	1	500	1	500	Including one mission-room with 250 sittings.
Congregationalists ...	10	4,486	12	8,890	2	4,404	
Baptists ...	4	2,220	4	3,100	...	880	
Society of Friends ...	1	800	1	800	...	...
Unitarians ...	1	900	2	1,000	1	100	
Wesleyans ...	16	10,479	20	12,680	4	2,201	The Wesleyans have three mission-stations, with accommodation for about 120 persons.
United Methodist Free Churches ...	2	670	13	7,150	11	6,480	
New Connexion ...	5	1,952	9	5,350	4	3,398	
Primitive Methodists ...	1	1,000	10	5,354	9	4,354	
Wesleyan Reformers ...	2*	...	10	4,500	8	4,500	
Roman Catholics ...	1	950	4	2,700	3	1,750	
Jews ...	1	500†	1	500	...	...
All others ...	3	670	7	1,400	4	730	"All others" include the Catholic Apostolic (400), Plymouth Brethren (200), People's Gospel Hall (350), and the Christian Israelites, Shakers, and a small Welsh congregation.
Total ...	70	44,189	122	81,034	52	36,845	

* Sittings not given.

† This should have been 242.

Relative to the fewness of mission rooms, our correspondent remarks that it may be accounted for by the fact that in the borough there is a very efficient "Town Mission" organisation, worked and supported by all branches of the Christian Church (Protestant). There are between thirty and forty of these labourers, nearly all unpaid. They have not many established mission rooms, no money being expended upon rent, but they have two rooms in use which hold about a hundred persons each, and also hold weekly services in ten cottages. Services are held by them in all the union workhouses the year round, and in the Sheffield workhouse seven services are held weekly. The canal wharf, the railway-stations, and the cabstands are regularly visited. For outdoor meetings they have a large dray or van with canvas cover, thus forming a convenient covered platform, upon which the speakers stand and a harmonium can be placed. The income of the Town Mission Fund in 1861 was 120%, but in 1871 it reached 500%. Much good is being done by these earnest workers, though it is not so palpable as that done by the regular churches and chapels.

HULL (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 84,680.		1871. Population, 122,366.		Increase between 1851 and 1872.		Remarks.
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	
Church of England...	15	12,830	18	17,815	3	4,985	Three of the churches temporary buildings, two being erected and the sittings included. Most of the churches have good schools; for one of these a permanent church is building.
Presbyterians ...	1	600	2	1,450	1	850	One mission station, for which a church is soon to be built.
Congregationalists ...	8	5,978	8	5,870	...	(dec. 108)	Including a new chapel building. Three of these chapels have large schools.
Baptists ...	4*	1,140	2	1,220	(dec. 2)	80	Schools attached.
Society of Friends ...	1	386	1	386	...	...
Unitarians ...	1	490	1	490	...	...
Wesleyans ...	7	7,456	11	9,072	4	1,616	Including three mission stations used for worship (500).
United Methodist Free Churches ...	...	...	1	300	1	300	
New Connexion ...	2	1,080	3	1,687	1	607	
Primitive Methodists ...	5	2,750	8	7,710	3	4,960	Two stations just over the borough boundary, which seat 323, and building a large chapel within the boundary to seat 1,400.
Other Methodists ...	1	1,000	2	300	1	(dec. 700)	On Sunday mornings, six services, two in each chapel.
Roman Catholics ...	1	628	3	1,350	2	722	Including a Sailors' Institute (800), two Lutheran, a Swedenborgian, Calvinistic Baptist, Catholic Apostolic, and one or more smaller bodies meeting in rooms.
Jews ...	1	95	1	220	...	125	
All others ...	4	1,744	6	1,750	2	6	
Total ...	51	36,177	67	49,620	16	13,443	

* Sittings in two of these places not given.

BRIGHTON (Parliamentary Borough).

RELIGIOUS DENOMINATION.	1851. Population, 69,673.		1871. Population, 108,281.		Increase between 1851 and 1872.		Remarks.
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	
Church of England ...	12	13,491	27†	25,000	15	11,509	
Presbyterians ...	...	...	2	1,150	2	1,150	
Congregationalists ...	7*	2,855	10	5,410	3	2,555	
Countess of Huntingdon ...	1	973	1	973	...	...
Baptists ...	4	2,256	6	3,050	2	794	
Society of Friends ...	1	500	1	500	...	...
Unitarians ...	2*	1,102	1	400	(dec. 1)	(dec. 702)	
Wesleyans ...	2	1,100	2	1,600	...	500	
United Methodist Free Churches ...	...	...	1	150	1	150	
Primitive Methodists ...	2	261	1	250	(dec. 1)	(dec. 11)	
Bible Christians ...	2	322	1	250	(dec. 1)	(dec. 72)	
Roman Catholics ...	1	400	3	1,200	2	800	Another chapel in progress for 420.
Jews ...	1	75	1	75	...	...
All others ...	3	700	15	2,975	12	2,275	"All others" includes 2 Huntingtonian, 1 Universalist, 1 Apostolic Church, 1 Swedenborgian, 1 Biblical Lecture Hall, 2 Brethren, 1 Young Men's Christian Association Hall for Sunday Services, 1 French Protestant, 1 used by French and German Protestants, 3 Town Mission Stations, and 1 Mission Hall in the hands of a separate committee.
Total ...	38	24,035	72	42,983	34	18,948	

* In both these cases there seems to have been an error. The Congregationalists had only 3 chapels (1850), and the Unitarians 1, (400).

† Of these, 11 belong to the High Church party, who are also building churches in Ann-street and Lewes-road, where they already have temporary churches. Only 5 of the churches of Brighton can be said to belong to the Evangelical section.

LEEDS (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 172,270.		1871. Population, 259,301.		Increase between 1851 and 1872.		Remarks.
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	
Church of England...	36	25,436	51	36,700	15	11,264	Including two mission stations (320).
Presbyterians ...	...	...	2	600	2	600	
Congregationalists ...	11	8,305	24	9,960	13	1,655	Including four mission stations (710). Others with more than 1,000 sittings not included.
Baptists ...	13*	5,781	15	5,560	2	(dec. 221)	Including school (500) with regular worship. Since 1863 three new chapels built (1,250).
Society of Friends ...	1	1,100	5	1,650	4	550	Including two mission rooms (350).
Unitarians ...	3	1,240	6	1,770	3	530	Including two mission rooms (420).
Wesleyan Methodists ...	26	20,475	30	22,025	4	1,550	Including two mission rooms (350).
United Methodist Free Churches ...	14	4,554	20	8,400	6	3,846	
New Connexion ...	7	2,717	13	3,700	6	983	Including one mission room (100).
Primitive Methodists ...	13	3,900	21	6,730	8	2,830	Including one mission room (100).
Brethren ...	2	250	1	300	(dec. 1)	50	
Roman Catholics ...	2	1,220	7	5,400	5	4,180	
Jews ...	2	140	1	350	(dec. 1)	210	
All others ...	7	1,370	7	1,750	...	380	Including Christians (200), Inghamites (150), Swedenborgians (500), Apostolic Church (350), Free Gospel (150), and 2 Mormons (400).
Total ...	137	76,488	203	104,895	66	28,407	

* These included several varieties of Baptists.

From an interesting paper read before a meeting of the Leeds Congregational Churches in September, 1872, by W. H. Conyers, Esq., we gather that since 1862, 25,420 sittings (including those of nine mission rooms) have been added to the religious accommodation of Leeds, at a total cost of 133,680/. Out this the Established Church provided 7,420 sittings, at a cost of 62,300/. Two Ragged-schools (420) are not included in the above return.

NEWCASTLE-ON-TYNE (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 87,784.		1871. Population, 128,160.		Increase between 1851 and 1872.		Remarks.
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	
Church of England...	11	9,928	19	14,499	8	4,571	Including one church not quite completed, and three mission stations (260).
Church of Scotland ...	2	1,500	1	800	(dec. 1)	(dec. 700)	
United Presbyterians ...	3	1,200	6	3,280	3	2,080	Including a new church being built, and one mission station (80).
English Presbyterians ...	2	1,570	5	1,860	3	290	Including two mission stations (180).
Congregationalists ...	2	1,036	11	3,440	9	2,404	Including seven mission stations (510).
Baptists ...	7	2,148	6	4,000	(dec. 1)	1,852	Including two mission stations (200).
Society of Friends ...	1	512	2	542	...	30	Including one mission station (30).
Unitarians ...	2	1,072	1	884	(dec. 1)	(dec. 168)	
Wesleyan Methodists ...	6	3,652	9	4,720	3	1,068	Including three mission stations (560).
Methodist New Connexion ...	3	1,472	3	1,472	...	...
Primitive Methodists ...	4	1,823	7	3,270	3	1,447	
United Free Methodists ...	2	495	5	2,000	3	1,705	Including one mission station (150).
Brethren ...	...	...	6	795	6	795	Including two mission stations (95).
Roman Catholics ...	2	1,744	4	3,400	2	1,656	Including a new church nearly completed, and one mission station (700). Three services each Sunday in the principal church.
New Jerusalem Church ...	1	400	1	400	...	...	"All others" include Apostolic Church (400), Christians (1,350), Home Missions (6 places with 526 sittings), General Missions (2 places with 400 sittings), Sailors' Bethel (80), Mormons (60), Sandemanian (170). Infirmary, hospitals, &c., not reckoned.
Jews ...	1	104	1	180	...	76	
All others ...	2	150	13	1,986	11	1,836	
Total ...	51	28,806	100	47,728	49	18,922	

Our correspondent gives the mission stations very fully, and as he also sends with the number of sittings an estimate of attendance at each place, we have, it will be seen, added these stations to the "places of worship."

PORTSMOUTH (Municipal Borough).

(Embracing Portsmouth, Portsea, Southsea, and Landport.)

RELIGIOUS DENOMINATION.	1851. Population, 72,096.		1871. Population, 112,954.		Increase between 1851 and 1872.		Remarks.
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	
Church of England...	12	12,230	19	17,480	7	5,250	Two of these temporary churches. Three for soldiers and sailors. Two mission stations.
Presbyterians ...	...	...	2	800	2	800	For soldiers and sailors.
Congregationalists ...	6	4,563	6	5,260	...	697	
Baptists ...	11	3,770	9	5,900	(dec. 2)	2,130	Two mission stations.
Unitarians ...	1	600	1	600	...	...
Wesleyan Methodists ...	6	2,901	7	4,150	1	1,249	Two temporary but spacious.
Primitive Methodists ...	1	240	1	700	...	460	
Bible Christians ...	2	558	3	1,130	1	572	
Brethren ...	1	100	4	980	3	880	
Roman Catholics ...	1	601	1	601	...	...
All others ...	3	450	3	600	...	150	"All others" include a Gospel Hall and two others, each with 100 sittings.
Total ...	44	26,013	56	38,201	12	12,188	

Our correspondent states that during the last twenty years the supporters of the Church of England in Portsmouth have expended in building and restoring churches about 19,500/.; Nonconformists in the same period about 23,800/.; total, 43,300/. In the case of the Nonconformist places of worship there are better sites, an improved style of architecture, and more internal comfort. In the same period the Nonconformists have built eight new Sunday-schools at a cost of about 4,000/., and the Episcopalians four, which, including two others in course of erection, have cost about 3,000/.

BRADFORD (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 103,778.		1871. Population, 145,827.		Increase between 1851 and 1872.		Remarks.
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	
Church of England...	12	10,026	22	15,332	10	5,306	Including three mission stations (430).
Presbyterians ...	1	639	1	639	...	...
Congregationalists ...	6	3,568	13	7,548	7	3,980	Including five mission stations (880).
Baptists ...	5	3,425	10	6,640	5	3,215	Including two mission stations (600). Also large new chapel in course of erection.
Society of Friends ...	1	1,000	1	1,000	...	...
Unitarians ...	1	490	1	490	...	...
Wesleyan Methodists ...	12*	7,070	12	11,800	...	4,730	
United Methodists...	3	1,440	5	3,050	2	1,610	
New Connexion ...	1	773	1	1,000	...	227	
Primitive Methodists ...	5	1,980	10	3,781	5	1,801	
Wesleyan Reformers ...	3	810	4	2,100	1	1,290	
Moravians ...	1	286	1	286	...	...	One very small mission room.
Roman Catholics ...	1	380	5	1,410	4	1,030	
All others ...	2	500†	4	250	2	(dec. 250)	
Total ...	54	32,387	90	55,326	36	22,939	

* We are informed that this number was incorrect, there being only 7 Wesleyan chapels in 1851.

† Allowance (100) for a defective return.

BRISTOL (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 137,328.		1871. Population, 182,524.		Increase between 1851 and 1872.		Remarks.
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	
Church of England ...	42	31,884	55	36,670	13	4,786	
Presbyterians ...	...	...	1	700	1	700	
Congregationalists ...	19	11,102	23	16,040	4	4,938	
Baptists ...	10	5,926	11	7,610	1	1,684	
Society of Friends ...	1	600	1	600	...	...
Moravians ...	1	400	2	450	1	50	
Unitarians ...	2	990	3	1,500	1	510	
Wesleyans ...	12	8,242	12	9,520	...	1,278	
United Methodists...	10	4,652	11	5,170	1	518	
New Connexion ...	...	...	1	800	1	800	
Primitive Methodists	2	1,069	6	1,920	4	851	
Bible Christians ...	1	80	2	560	1	480	
Roman Catholics ...	6	2,254	5	3,500	(dec. 1)	1,246	
Brethren ...	1	170	7	4,420	6	4,250	
All others ...	12	4,575	5	940	(dec. 7)	(dec. 3,635)	
Total ...	119	71,944	145	90,400	26	18,456	

SALFORD (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 68,850.		1871. Population, 124,805.		Increase between 1851 and 1872.		Remarks.
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	
Church of England...	8	8,776	15	15,582	7	6,806	Most of the churches have good schools. One mission station.
Presbyterians ...	1	800	2	1,500	1	700	Including one just opened.
Congregationalists ...	4	3,776	8	5,793	4	2,017	Have good schools also. One mission station.
Baptists ...	2	500	1	600	(dec. 1)	100	One mission station.
Unitarians ...	...	...	1	180	1	180	
Wesleyan Methodists ...	4	4,098	9	6,500	5	2,402	Each chapel a good school.
United Methodist Free Churches	3	1,042	4	2,240	1	1,198	Each chapel a good school.
Welsh Calvinistic Methodists ...	1	500	1	500	...	...
New Connexion Methodists ...	...	...	1	500	1	500	One mission station.
Primitive Methodists ...	1	800	2	680	1	(dec. 120)	
Bible Christians ...	...	...	1	300	1	300	
Other Methodists ...	...	...	2	140	2	140	
Roman Catholics ...	1	1,030	4	2,750	3	1,720	Each place of worship has a school.
All others ...	1	450	1	960	...	510	Swedenborgian.
Total ...	26	21,772	52	38,225	26	16,453	

STOKE-UPON-TRENT (Parliamentary Borough).*

RELIGIOUS DENOMINATION.	1851. Population, 84,027.		1871. Population, 130,507.		Increase between 1851 and 1872.		Remarks.
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	
Church of England...	18	17,163	27	21,680	9	4,517	During the last twenty years the members of the Church of England in this borough have expended a very large sum of money in increasing their school accommodation.
Wesleyan Methodists ...	12	7,297	18	8,954	6	1,657	
Methodist New Connexion ...	13	6,994	16	8,562	3	1,568	
Primitive Methodists ...	7	2,008	14	5,190	7	3,182	
Congregationalists ...	7	2,820	9	3,670	2	850	
Roman Catholics ...	3	1,145	5	2,350	2	1,205	
Methodist Free Churches ...	3	1,631	4	1,750	1	119	
Baptists ...	4	605	6	1,300	2	695	
Presbyterians ...	1	450	3	590	2	140	
Unitarians ...	...	...	1	300	1	300
Society of Friends ...	2	400	1	100	(dec. 1)	(dec. 300)	
All others ...	3	210	...	...	(dec. 3)	(dec. 210)
Total ...	73	40,723	104	54,446	31	13,723	

* The Parliamentary Borough of Stoke-upon-Trent comprises the municipal boroughs of Hanley and Longton, the non-corporate towns of Burslem, Stoke, Tunstall, and Fenton, and the Districts of Dreden and East Vale (suburbs of Longton). These towns and districts are closely compact together; they have conterminous boundaries; and in many respects they constitute one town of the population stated above.

WOLVERHAMPTON (Parliamentary Borough).

RELIGIOUS DENOMINATION.	1851. Population, 110,748.		1871. Population, 163,480.		Increase of Sittings between 1851 and 1872.		Remarks.
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	
Church of England...	23	22,263	38	30,824	15	10,321	Including one church being built for 150 persons, and 9 mission stations with 1,760 sittings.
Presbyterians ...	1	100	1	730	...	630	
Congregationalists ...	6	3,465	11	5,475	5	2,010	Including 5 mission chapels with 950 sittings.
Baptists ...	10	4,106	13	5,210	3	1,104	
Unitarians ...	2	546	2	546	...	...	Including one being built for 180 persons.
Wesleyan Methodists ...	26	9,678	32	12,485	6	2,807	
Methodist New Connexion ...	7	1,944	9	2,830	2	886	Including one being built for 200 persons.
Primitive Methodists ...	14	3,747	30	9,668	16	5,921	
United Methodist Free Churches ...	...	...	1	250	1	250	Now rented and used by Brethren.
Welsh Calvinistic Methodists ...	1	180	2	320	1	140	
Methodist Free Churches ...	...	...	2	320	2	320	
Free Church of England ...	...	...	1	400	1	400	
Roman Catholics ...	4	1,896	6	2,960	2	1,064	
Jews ...	1	80	1	80	...	50	
All others ...	2	500	3	414	1	(dec. 86)	
Total ...	97	48,455	152	74,272	55	25,817	

TABLE I.

RELATIVE POSITION OF THE ESTABLISHED AND THE NON-ESTABLISHED CHURCHES.

	Total.		Established Church.		Non-Established Churches.		Sittings.	
	P. of Wor- ship.	Sittings.	P. of Wor- ship.	Sittings.	P. of Wor- ship.	Sittings.	In favour of Non- Established Churches.	In favour of Estab- lished Churches.
Birmingham ...	156	107,453	43	47,607	110	59,846	...	12,239
Bradford ...	90	55,326	22	15,332	68	39,994	...	24,662
Brighton ...	72	42,983	27	25,000	45	17,983	7,017	...
Bristol ...	145	90,460	55	36,670	90	53,790	...	17,060
Hull ...	67	49,620	18	17,815	49	31,805	...	13,980
Leeds ...	203	104,595	51	36,700	152	67,895	...	31,196
Liverpool ...	184	153,709	64	70,573	120	83,136	...	15,563
Manchester ...	162	121,496	111	50,770	51	70,716	...	19,946
Newcastle ...	100	47,728	19	14,439	81	33,229	...	18,730
Portsmouth ...	56	38,201	19	17,480	37	20,721	...	3,241
Salford ...	52	38,225	15	15,532	37	22,693	...	7,161
Sheffield ...	122	81,034	28	27,110	94	53,924	...	26,814
Stoke-on-Trent ...	104	54,446	27	21,680	77	32,766	...	11,080
Wolverhampton ...	152	74,272	38	30,824	114	43,448	...	12,624
Total ...	1,665	1,062,478	540	427,592	1,125	634,886	7,017	214,311

TABLE II.

PERCENTAGES OF PRESENT SITTING ACCOMMODATION, AND RELATIVE INCREASE IN TWENTY YEARS.

This Table shows the relative proportions per cent. of sittings provided by the Established Church and non-Established Churches in 1851 and 1872 respectively. Also the increase per cent. of each in the intervening twenty years.

	1851.		1872.		Increase per cent. in 20 years.	
	Estab- lished Church.	Non- Estab- lished Churches.	Estab- lished Church.	Non- Estab- lished Churches.	Estab- lished Church.	Non- Estab- lished Churches.
Birmingham ...	46.3	53.7	44.3	55.7	54.3	44.5
Bradford ...	31.6	68.4	27.7	72.3	52.9	78.4
Brighton ...	56.1	43.9	58.6	41.4	85.3	70.5
Bristol ...	44.5	55.5	40.6	59.4	15.0	34.1
Hull ...	36.2	63.8	35.9	64.1	38.9	23.4
Leeds ...	32.6	67.4	34.9	65.1	44.3	22.4
Liverpool ...	52.5	47.5	45.0	55.0	16.6	39.3
Manchester ...	39.9	60.1	41.8	58.2	33.2	22.3
Newcastle ...	33.9	66.1	30.4	69.6	46.0	76.0
Portsmouth ...	46.1	53.9	45.8	54.2	42.9	50.3
Salford ...	35.3	64.7	40.6	59.4	76.9	74.2
Sheffield ...	44.2	55.8	33.5	66.5	38.6	118.9
Stoke-on-Trent ...	42.1	57.9	39.8	60.2	26.3	39.1
Wolverhampton ...	46.0	54.0	42.8	57.2	46.4	59.2

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